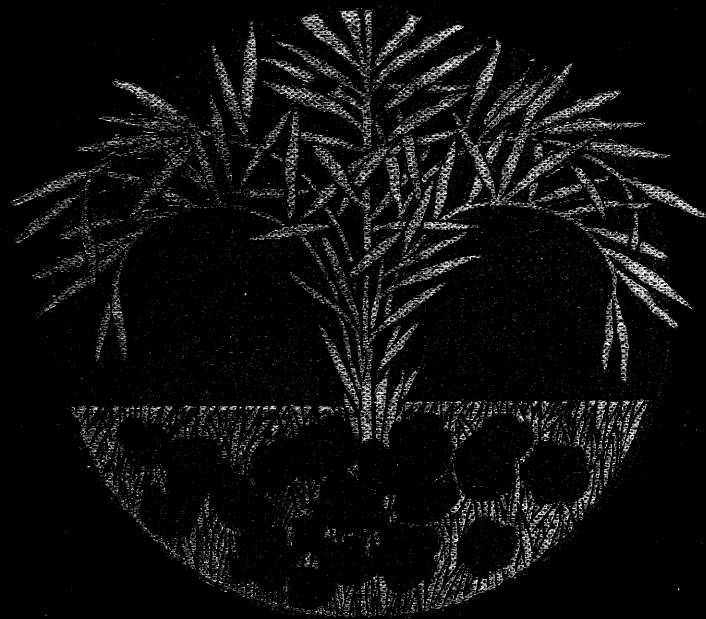


# THE COMING HAWAII



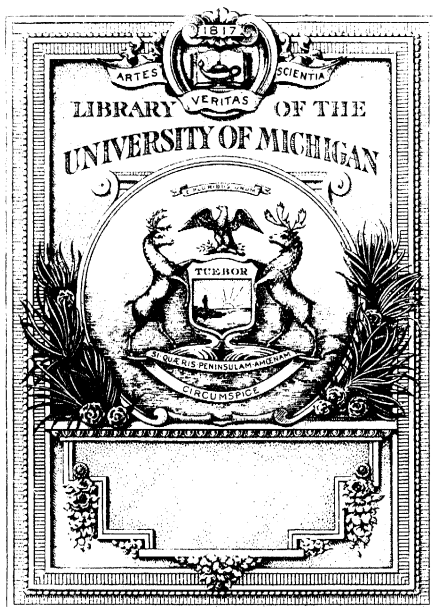
DU

623

G65

JOSEPH KING GOODRICH

**FRED LOCKLEY**  
**RARE WESTERN BOOKS**  
4227 S. E. Stark St.  
**PORTLAND, ORE.**



DU  
623  
.G65





# THE COMING HAWAII

## **The World To-day Series**

*BY THE SAME AUTHOR*

**THE COMING CHINA**, 320 pages.

With 49 illustrations . . . . . \$1.50 net

**AFRICA OF TO-DAY**, 335 pages.

With 30 illustrations and 1 map . . . \$1.50 net

**RUSSIA IN EUROPE AND ASIA**, 312 pages.

With 33 illustrations . . . . . \$1.50 net

**THE COMING MEXICO**, 292 pages.

With 32 illustrations . . . . . \$1.50 net

**THE COMING CANADA**, 320 pages.

With 40 illustrations . . . . . \$1.50 net

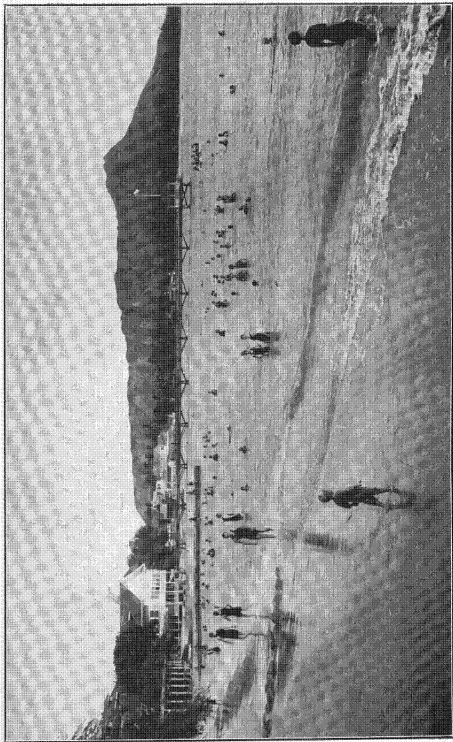
**THE COMING HAWAII**, 336 pages.

With 37 illustrations . . . . . \$1.50 net

---

A. C. McCLURG & CO., CHICAGO





THE WORLD FAMED WAIKIKI BEACH  
*Honolulu*

The World To-day Series

# THE COMING HAWAII

BY  
JOSEPH KING GOODRICH

*Sometime Professor in the Imperial  
Government College, Kyoto*

WITH 37 ILLUSTRATIONS FROM PHOTOGRAPHS



CHICAGO  
A. C. McCLURG & CO.

1914

COPYRIGHT, 1914  
BY THE PLIMPTON PRESS

---

PUBLISHED, MARCH, 1914

---

*Copyright in England*  
*All rights reserved*

THE • PLIMPTON • PRESS  
NORWOOD • MASS • U • S • A

## PREFACE

IT will be noted, when reading the succeeding pages, that the author has followed the example of one group of the other writers about Hawaii. These writers may be divided into two principal classes: those who have little to say which is not praise, and those who condemn entirely. If the present writer has placed himself in the first division, it has been done deliberately and with what is considered ample reason. The Hawaiian archipelago is attractive in almost every way, and its charms are of the kind which grow in number and degree for him whose first impressions were favourable; while even for him who had to admit some disappointment at first, a lengthened sojourn almost invariably transforms this into enthusiasm.

There is little to say in the way of introduction to the chapters which follow. The author has been adversely criticised for not venturing into the dangerous field of prophecy when discussing the future of some other countries which have been taken as the subjects of other volumes in this series: China and Mexico, for example. He still believes that he was wise in refraining from all attempts to guess at the political future of those countries, for recent events have more than tended to show how hazardous prophecy would have been. It would be

a simpler task in the case of the Territory of Hawaii, for its future is now linked with that of the great United States proper; nevertheless, it might not be such an easy matter as it seems to tell what is to be the future of our own country and its overseas dependencies.

One pleasing duty is cheerfully discharged in this brief Preface, and that is to express thanks to Mr. H. P. Wood, Director of the Hawaii Promotion Committee, for assistance rendered in procuring the photographs which have been reproduced as illustrations, and for furnishing much of the valuable data. Like thanks are due to Mr. T. G. Thrum, the Honolulu Chamber of Commerce, and others who have supplied material.

J. K. G.



# CONTENTS

CHAPTER	PAGE
I. EARLY HISTORY . . . . .	I
II. LATER HISTORY . . . . .	14
III. RECENT HISTORY . . . . .	28
IV. MISSIONARY EFFORTS . . . . .	47
V. FORMER SOCIAL CONDITIONS . . . . .	59
VI. LAND TENURE AND COGNATE SUBJECTS . . . . .	71
VII. THE PASSING OF HAWAIIAN RULE . . . . .	81
VIII. THE COMING OF AMERICAN RULE . . . . .	95
IX. DEVELOPMENT UNDER AMERICAN ADMINIS- TRATION . . . . .	107
X. THE ISLANDS: DESCRIPTIVE . . . . .	121
XI. THE HAWAIIAN PEOPLE . . . . .	135
XII. MYTHS AND LEGENDS . . . . .	149
XIII. THE HAWAIIAN FLORA . . . . .	163
XIV. THE HAWAIIAN FAUNA . . . . .	176
XV. AGRICULTURE: ESPECIALLY IN ITS ECO- NOMIC ASPECTS . . . . .	188
XVI. OTHER RESOURCES . . . . .	202
XVII. THE CHINESE IN THE ARCHIPELAGO . . . . .	214
XVIII. THE JAPANESE IN THE ARCHIPELAGO . . . . .	226
XIX. MOUNTAINS AND VOLCANOES . . . . .	239

CHAPTER	PAGE
XX. LITERATURE: NATIVE AND FOREIGN . . .	250
XXI. THE POLYNESIAN LANGUAGE . . . .	260
XXII. SPORTS AND PASTIMES . . . . .	271
XXIII. SOCIAL LIFE . . . . .	282
XXIV. DEFENCE OF THE ISLANDS . . . . .	293
XXV. THE COMING HAWAII . . . . .	307
<hr/>	
BIBLIOGRAPHY . . . . .	315
INDEX . . . . .	321

## ILLUSTRATIONS

The World Famed Waikiki Beach, <i>Honolulu</i> . . .	<i>Frontispiece</i>
Hawaiian Grass House and Cocoanut Grove . . .	<i>Facing page 10</i>
The City of Honolulu from the Water Front . . . . .	44
The City and Harbour of Honolulu . . . . .	44
The Central Union Church, <i>Honolulu</i> . . . . .	50
The Young Men's Christian Association, <i>Honolulu</i> . . . . .	56
The Judiciary Building, <i>Honolulu</i> . . . . .	108
Shipping in Honolulu Harbour . . . . .	110
The College of Hawaii . . . . .	114
One of Honolulu's Public Schools . . . . .	118
On the Hawaii Coast . . . . .	128
On the Motor Road Around the Island . . . . .	132
Street Scene, <i>Honolulu</i> . . . . .	140
Fern Forest on the Road to the Volcano of Kilauea . . . . .	166
Giant Tree-Fern . . . . .	170
Mauna Loa Gardens: <i>Rice and Cocoanut Growths</i> . . . . .	172
Hawaiian Lei Sellers . . . . .	174
Cutting Sugar Cane . . . . .	188
Sugar Cane . . . . .	192
Sugar Mill . . . . .	192
The Largest Pineapple Cannery in the World, <i>Honolulu</i> . . . . .	196
The Pineapple Belt: <i>Ten Thousand Acres of the Fruit</i> . . . . .	198
A Kona Coffee Plantation: <i>Picking the Berries</i> . . . . .	200
Chinese Water-Buffalo . . . . .	220
The Koolau Range from the Windward Side of the Island . . . . .	240
The Crater of Kilauea in all its Glory . . . . .	244
A Lava Crack on the Trail to the Volcano . . . . .	244
Haleakala, the Largest Extinct Crater in the World. ( <i>Interior View</i> ) . . . . .	248

The Pa-u Rider: <i>One of the Features of the Mid-Pacific</i> <i>Carnivals held February 22d every Year. . . Facing page</i>	272
The Road down the Nuuanu Pali, <i>Honolulu's Show Place</i> .	276
Surf Riders, <i>Waikiki Beach</i> . . . . .	278
Canoe Surf Riding, <i>Waikiki Beach</i> . . . . .	278
The Oahu Country Club, <i>Honolulu</i> . . . . .	288
Schofield Barracks, <i>Honolulu</i> . . . . .	298
Panoramic View of Pearl Harbour, <i>United States Naval Base</i>	298
The Wreck of the United States Dry Dock, <i>Pearl Harbour</i>	300
The Executive Building, Honolulu: <i>Formerly ex-Queen Liliuokalani's Palace</i> . . . . .	308

# THE COMING HAWAII

## CHAPTER I

### *EARLY HISTORY*

**T**HERE can surely be no objection to taking a somewhat careful, but very much condensed, look at the early history of the group of islands which now constitute one of the most interesting of our overseas possessions. It is really necessary to do this, if we are to be in a position to think even of what may be the future of the archipelago. There is no intention of venturing within the dangerous realm of prophecy in this book, if by that expression is to be understood there may be an attempt to forecast the political future of Hawaii. About that subject it is not purposed to have anything to say; the unwisdom of such a course must be manifest to all, and it would certainly be offensive to some readers, no matter whether it were followed in the spirit of the brightest optimism, or from the standpoint of the sourest pessimist.

Yet just what the Territory of Hawaii is to-day, economically and socially, is not at all clearly known to many Americans; while the early history of the people is not so familiar to a goodly number as to make a brief *résumé* tedious. We must, of course, accept in the beginning of the narrative the name by which the group was christened in 1778 by Captain James

Cook, who wrote: "I named the whole group the Sandwich Islands in honour of the Earl of Sandwich." The name was given as a compliment to John Montagu, fourth Earl of Sandwich, an English statesman, traveller, and author, 1718 to 1792; at the time of Cook's most celebrated voyage, First Lord of the Admiralty, the British equivalent for our Secretary of the Navy. The reason for this compliment is doubtless to be found in the following extract from Cook's narrative.\* "While we lay in Long Reach, thus employed, the Earl of Sandwich, Sir Hugh Palliser, and others of the Board of Admiralty, as the last mark of the very great attention they had all along shewn to this equipment, paid us a visit on the 8th of June, to examine whether everything had been completed conformably to their intentions and orders, and to the satisfaction of all who were to embark in the voyage. They, and several other Noblemen and Gentlemen, their friends, honoured me with their company at dinner on that day; and on their coming on board, and also on their going ashore, we saluted them with seventeen guns, and three cheers."

The proper native appellation for the cluster of

\*"A voyage to the Pacific Ocean undertaken by the command of His Majesty [George III of England] for making discoveries in the Northern Hemisphere. To determine the position and extent of the west side of North America; its distance from Asia: and the practicability of a northern passage to Europe. Performed under the direction of Captains Cook, Clerke, and Gore, in His Majesty's ships the *Resolution* and *Discovery*. In the years 1776, 1777, 1778, 1779, and 1780. In three volumes. Volumes I and II written by Captain James Cook, F.R.S., Volume III by Captain James King, LL.D. and F.R.S." It should be noted that this narrative is designated as *Cook's Third Voyage*.

islands, and the only legitimate one, was *Hawaii nei pae aina*; this was, however, susceptible of a slight change in order, to *Ka pae aina o Hawaii*, which may be rendered in English as "These Hawaiian Islands." Changing *these* into *the*, we have the proper term that has practically superseded the one bestowed by Cook. The original Hawaiian phrase was derived from the largest island of the group, Hawaii. On that southernmost island originated the family which reigned, at first locally and then inclusively, until some time after the middle of the last century.

It is well to draw the attention of readers to the pronunciation of Hawaiian words as they are expressed with Roman letters. Every vowel, either when alone or if connected with a consonant, marks a distinct syllable. All pure Hawaiian vocables may be represented by twelve letters, *a, e, i, o, u, h, k, l, m, n, p, w*. *A* is pronounced as in *father*; *e* as in *they*; *i* as in *marine*; *o* as in *note*; *u* as in *rule* (never as in *mule*, that is, *yu*). In a very few words the *a* is slightly shortened until it approximates that of *u* in *tub*. In the compounds of *waho*, as *ia waho*, *the outside*, and in *Oahu*, name of one of the islands, *a* has the very broad sound given it in *fall*. In other words, the vowels have the Italian sounds and the consonants the English. If double vowels appear, each is sounded, and when the same vowel is repeated in juxtaposition, there are to be two separate syllables: Ha-wa-i-i-an, not Hawahyan! Every word and syllable must end with a vowel, and no two consonants are ever heard without an intervening vowel sound: there is no exception to this rule.

In quite a number of words there is a guttural break, or catching of the breath, between two vowels. This is occasionally noticed at the beginning of the word, but it is much more frequent in the middle. Fundamentally the break denotes a consonant which is actually an essential part of the word: almost invariably it takes the place of the South Sea *k*; thus the Polynesian *ika*, fish, becomes *i'a* in Hawaiian. In writing Hawaiian, the break is indicated by an apostrophe or hyphen: correct pronunciation must be acquired from competent lips; but further examples may be given with *ae*, to assent, *a-e* to pass over, to embark: *wau*, I, *wa'u*, to scratch. There is a great distinction, at times, between long and short vowels which alters the meaning without any logical connection: thus *kaula* means a rope; but *kāula*, a prophet. Further interesting linguistic features will be noticed later.

The earliest history of the Hawaiian people is altogether like that of human beings who were in a condition of savagery or barbarism, when gauged by our standards of culture and civilisation. Their origin is still somewhat obscure, although ethnologists have been able, of late years, to clear away some of that obscurity, as will be apparent when the ethnic relations of the Hawaiians are discussed in a later chapter. The fables and historical as well as sacred *mele* (there is no inflectional distinction between singular and plural) or songs do not throw much light on this subject of origin, yet there is a certain uniformity in the earliest traditions and customs, which the Hawaiians share



with other peoples of Oceanica, that points towards a common origin.

After Americans and Europeans, who were interested in ethnological studies, and these were practically all Christian (Protestant) missionaries, had become sufficiently familiar with the Hawaiians to have learnt the language, they found that the oldest people declared there was originally a time of perpetual night, when "the earth was without form and void," and all things were in a state of chaos; that was, of course, before the earth was created. Of what there now is of the material universe, there was nothing; even the whole list of the gods had not been completed.

By the action of some of the gods there was brought about the "state of light," or the creation, by a transition from darkness to light. "Hawaii was said to have been produced from a large egg, deposited by an immense bird upon the water, which bursting, formed the present island." From that first land, the other islands of the group developed automatically. But there is a suspiciously familiar ring to nearly all the traditions dealing with creation, the birth of man, and cognate subjects, which leads the unprejudiced (not to say sceptical) observer to suspect outside influence long before the time of Cook's visit.

The conservative Hawaiians of early days, in the intercourse with strangers that developed soon after Cook's "discovery," stoutly held the opinion that the first human inhabitants of the islands descended from the gods, or were created by a miracle upon the islands. Others, less tied and bound to old superstition, con-

tended that the creation of man took place in another part of the ocean, far away in the South Sea; and that the first human beings who lived in Hawaii came from a long way off. There is no doubt that there was formerly frequent communication between the various groups of Pacific islands, even a very long time ago.

Tradition and more substantial evidence point to the fact that the canoes were larger, better built and equipped, and more seaworthy in the remote past than they have been for several centuries. Some of the circumstances mentioned in legends make it not at all impossible that large *proas*, patterned after the typical Malay craft, brought to Hawaii the first human inhabitants of these islands. The believers in this origin of the populating of Hawaii said that the first-comers brought with them *from Tahiti*, a hog, a dog, and a pair of barnyard fowls. Before venturing to land upon what was admitted to have been an uninviting coast, and to take possession of the then uninhabited islands, these people prayed to the gods for permission to do so, and their request was granted.

Later, apparently, a chief came with his immediate family and settled on one of the northern islands, Kauai. One of his sons, who is given in tradition the name of Kamapiikai, "a child running over the seas," made several most venturesome voyages, probably back to Tahiti or, possibly, even farther. On his return to Kauai from one of those journeys, he reported having found a spring from which flowed *wai-ola-loa*, "the water of enduring life." This water possessed, so it was declared, all the miraculous powers attributed by

Ponce de Leon to the mythical spring, "The Fountain of Youth," which he sought for throughout Florida in 1512, but in vain. The Hawaiians were so greatly impressed by this tale that Kamapiikai, who is sometimes called "The Hawaiian Columbus," easily persuaded enough of them to man several double canoes to join him in another voyage. They sailed away to gain "perpetual life" and were never heard of again, and, if they did sail, sufficient reason for the disappearance is to be found in the fact that practically all the company were sorely in need of the rejuvenating power of the miraculous water. Their physical condition totally unfitted them for strenuous adventure; because they were aged or infirm, deformed or ugly, maimed or diseased.

Another so-called old Hawaiian legend that must be branded as of suspicious originality is the following: "A tradition of the flood likewise exists, which states that all the land, except the summit of Mauna Kea, was overflowed by copious rains and risings of the waters. Some of the inhabitants preserved themselves in a *laau*, a vessel whose height, length and breadth were equal, and which was filled with men, food and animals. This *laau*, after floating awhile, finally rested upon Mauna Kea. The waters then subsided and the people went forth and dwelt in the land. This flood is called *Kaiakahinalii*, the great deluge of Hinalii."\* Mauna Kea, as a mountain, will be referred to later; but it is interesting to note here that the Hawaiian myth-makers selected the highest peak of their country

\* Jarves, James Jackson, *History of the Hawaiian Islands*, 1872.

— as, indeed, it is in the whole of Oceanica — as their Ararat. Just why there should be such discrepancy in the proportions of the two “Arks” is inexplicable.

It is difficult to believe that the Hawaiian tradition, which represents one of their semi-divine ancestors as emulating the act of Joshua in commanding the sun to stand still, can have been evolved without something of foreign influence. Maui, a superhuman being if he was not actually a god and whose name is perpetuated in that of the second largest island of the group, is declared to have stretched forth his hand to arrest the sun in its course, in order that his wife might have time to finish a certain task which she had begun and was anxious to complete before darkness came on. The contrast between Hawaiian gallantry and Jewish military zeal is refreshing.

It is amusing to note that some of the earliest American missionaries found — at the time when they were first able to pursue their investigations — conclusive evidence, to their minds, that the Hawaiians sprang from the lost ten tribes of Israel. The Rev. S. Dibble, in his *History of the American Mission*, 1843, gives much space to tracing the parallels between customs and traditions of the Hawaiians and the ceremonies and scripture of the Jews. But then, as has been said by a witty writer, *if* those “lost tribes” were really the progenitors of all the peoples of this earth who have been traced back to the Israelites by somebody or other, the word “lost” is very much of a misnomer.

It is well, therefore, to give careful consideration to the probability, which really amounts almost to cer-

tainty, that the Hawaiians had been brought under European influence fully two centuries and more before Cook visited them. It is practically incontestable that the myths and legends, which the first American missionaries mistook for true native folklore and tales, were simply the survival or revival of what the people had been told by former visitors, Europeans.

Before proceeding to mention some of the probable visits of Europeans to the Hawaiian Islands, prior to Cook's era, it should be noted that our lack of precise information is entirely due to the timidity or secretive-ness of the Spaniards. These last mentioned people commenced to send a galleon each year (at least) from Mexico to the Philippines early in the sixteenth century. The westward bound vessel carried cargo of no very great value to Spain's enemies or freebooters generally: but the returning ship was often fully laden with the riches of the East that were very tempting to rovers of the sea, and at that time there was not much respect shown by power to the rights of property in weaker hands.

Therefore, if the Hawaiian Islands were known to the Spaniards, they probably suppressed that knowledge as well as they could, in order that open enemies and pirates might not seek shelter amongst them and be ready to pounce upon the galleons returning to Mexico from Manila. Yet the existence of the Hawaiian Islands was not preserved as a complete secret, because their position is pretty accurately marked on a very old chart of the Pacific. There is little doubt that Cook knew of that chart, and that in shaping his

course from Tahiti, ostensibly bound for the far north to execute that part of his orders which required him to study the west coast of North America and determine the practicability of a passage round the northern end of the continent, he was not actually sailing into unknown seas. He did not so much "discover the Sandwich Islands," in the present sense of the word; that is "to obtain sight or knowledge of (something previously unknown) for the first time," as in the now obsolete meaning, which was "to bring into fuller knowledge: to explore." Cook's statement that the natives declared, when his squadron appeared, "they had never been visited by Europeans," contains either a mistake or a misapprehension.

Diego de Becerra and Hernando de Grijalva sailed from Mexico in 1533, and described an island, in the South Sea,  $20^{\circ} 30'$  north latitude, and *about*  $100^{\circ}$  west longitude from Paris, which they called St. Thomas; probably Socorro of the Revilla Gigedo group off the end of Lower California. As they continued their course due west, there is reason to believe they sighted the Hawaiian Islands.

On the first day of November, 1542, Juan Gaetan (or Gaetano) and Bertrand della Torre sailed from the Puerto de la Natividad, Jalisco Province, Mexico. After going towards the westward for thirty days and making, by dead reckoning, nine hundred leagues, they came to a number of islands to which they gave the name "The Islands of Kings." They extend from the ninth to the eleventh parallels of latitude in longitude  $187^{\circ}$ . Twenty leagues farther they found other



HAWAIIAN GRASS HOUSE AND COCOANUT GROVE





islands, to which they gave the name "Coral Islands," latitude  $10^{\circ}$ , longitude  $182^{\circ}$ . Next they came to others which were covered with a beautiful green, and well planted with palm-trees; therefore these were called "The Garden," latitude  $9^{\circ} 30'$ , longitude  $177^{\circ}$ . The inhabitants of all these islands appeared to the inexperienced observers to be very much the same in general characteristics. They were poor people, wearing nothing but a little rag to cover their nudity; some of the islanders had fowls like those of Spain. Two hundred and eighty leagues west, but in the same latitude as the Coral Islands, they found a more prosperous island which they called "The Sailor." The inhabitants seemed to be inoffensive people and gave the Spaniards fish and cocoanuts. Three leagues west was the much larger island of Arezisa, some twenty-five leagues in circumference. The visitors saw many palm-trees, but did not land, being anxious to reach the Philippines.\* Now, while the longitude, reckoned, as was the custom with those Spanish navigators, from Paris, might enable us to locate the Hawaiian Islands, the latitude, which we should naturally expect to be rather more precise, is altogether unsatisfactory. But this discrepancy may readily be accounted for in several ways: first, by the secrecy that has been mentioned; second, by strange miscalculation; third, error on the part of the recorders, either intentional or accidental. There is little doubt but that Gaetano's

\* Confr. Collander, John, *Terra Australis Cognita: or Voyages to the Terra Australia, or Southern Hemisphere, during the sixteenth, seventeenth, and eighteenth centuries*. Edinburgh, 1766, 3 vols. Vol. I, p. 203, Article XI.

"Coral Islands" were the Hawaiians. Change the degrees of latitude to nineteen and twenty-one and the true latitude is found; while the distance west gives the longitude very closely.

On the old chart, already alluded to, made by the captain or pilot of one of the galleons plying between Mexico and the Philippines, the islands *La Mesa*, *Los Major*, and *La Desgraciada* are indicated in just about the position of the Hawaiians; and later visitors gave to the high mountain, Mauna Loa, Hawaii, the name "The Table," which is precisely the same as *La Mesa*. That chart was known to the British Admiralty (Navy Department) in the eighteenth century, and may easily have been accessible to Cook.

But there are other, accepted, accounts of European visitors. In the reign of King Kahaukapu, a *kahuna*, priest, appeared at the northwest point of Hawaii Island. He was white and had with him two "idols," as the natives called them. One was undoubtedly a sacred image; while the other was probably a crucifix. This happened somewhere between 1530 and 1600. Paulo, or as the Hawaiians gave it, Paa, must have broken one of the vows of the Roman Catholic priesthood, for his son, Opili, succeeded his father in his religious offices. It is to the teachings of this Spaniard that the striking similarity between so-called native legends and biblical stories must be traced.

In 1620, most probably, a vessel was wrecked on the south side of Hawaii Island, and only the captain and a woman, said to have been his sister, were saved and kindly treated by the natives. Both married

Hawaiians and founded a mixed race from which a number of chiefs and common people claim descent. These are, to this day, distinguished from pure Hawaiians by features and complexion. Other verified cases of intercourse between Hawaiians and Europeans, as well as many which are more or less apocryphal, prior to 1778, Cook's date, might be cited. When Cook arrived, he found the natives had two pieces of iron; one is described as a bit of barrel-hoop, the other was probably part of a broadsword. The people were said to be more anxious to get iron than anything else which the British offered in barter. They called it *hemaite*, a name that must be admitted to have a strong resemblance to the Spanish word *hematites*.

One would naturally expect to find in Blair and Robertson's great work \* some tolerably full information about the Hawaiian Islands, taken from the log-books of the galleons crossing and re-crossing the Pacific. This is not the case, however; and the reason doubtless is that such entries, if made, were struck out and the information suppressed. It is entirely clear, nevertheless, that the existence of the group was well known to Europeans; and, as Mr. Jarves observes, the great navigator was too much addicted to "a silence in regard to the maritime efforts of his predecessors."

\* *The Philippine Islands, 1493-1898.*

## CHAPTER II

### *LATER HISTORY*

**I**NASMUCH as the death of Captain Cook may be said to mark, in a most melancholy way, the transition from conditions which were virtually unaffected by foreign influence, to one of an absolutely different character, it is well to give some consideration to that most lamentable episode. Because, while it has been shown that the Hawaiian people had known Europeans long before Cook visited them, yet it was apparent to him and those who were with him, as well as those foreigners who promptly followed him, that the personal influence of those earlier visitors had been almost effaced; while the material effect which they had momentarily exerted was very unimportant. Furthermore, the catastrophe gives an illuminating idea of the character of the Hawaiian people towards the end of the eighteenth century. Whatever may have been Cook's faults, it cannot be denied that it was through his efforts the Hawaiian Islands became properly known to Americans and Europeans; and that from his visit dates the development of the country and its people along lines which have already been productive of marvellous results, and which must broaden and deepen as time passes. Still, assuming that Cook had not carried out his third voyage, Americans may reasonably say that if European whalers had

not found the Hawaiian Islands, our New Bedford ships would have done so; for early in the nineteenth century some of those vessels were in the North Pacific.

There are several accounts of Cook's death which, as is to be expected, differ from one another in details only. Yet even the most charitable of these stories cannot suppress the fact that Cook's weak vanity was largely responsible for the disaster. In every narrative the fact is made to appear more or less conspicuous that the English captain, upon realising that the ignorant and superstitious Hawaiians were disposed to attribute to him godlike qualities, permitted this gross and unseemly misapprehension to continue. If he did not actually and openly receive the homage due a divinity (although he does *seem* to have done so!), he certainly conducted himself in a way that his critics loudly condemned and his friends found it impossible to condone.

The primary cause for the outburst which ended in the death of the famous navigator was punishment inflicted upon petty thieves. Undoubtedly some chastisement was needed; as much to deter others as to mortify the immediate offenders and lower them in the estimation of their personal friends. A desire for revenge naturally developed, and Cook's own courage and temerity in trying to suppress this led to his murder. Yet his look inspired consternation to the last, and it was not until his back was turned that he received his death-blow; only when he lay a lifeless corpse did the superstitious natives come to see that he was, like themselves, merely a human being. With

the complete wreck of their belief in the superhumanity of Cook, came a loss of respect for the rest of the white people who were with him; this was to have disastrous results, for a time.

Cook had been desperately annoyed by innumerable attempts at petty pilfering — too many of them exasperatingly successful. One day a native had tried to steal the tongs of the *Resolution's* armourer, but was caught in the act and flogged. Later in the same day, another took the same implement and plunged overboard. Although followed by a ship's boat, the fellow succeeded in swimming to the shore, and escaped with his prize. That night, the *Resolution's* cutter, moored close to the ship, was taken so quietly that the theft was not discovered until morning. This made Cook furious and he gave way to his anger completely. He went on shore to seize the boat, and planned to bring off the local king as a peaceful hostage until restitution had been made. Then, according to a translation made from Hawaiian official papers, which were prepared as soon as the natives acquired the art of writing, the captain insisted upon the king's restoring the cutter; but this was impossible because the boat had been broken up to get what iron there was. Captain Cook had taken a party of armed marines, intending to bring the king, Kalaniopuu, on board his ship and detain him until the boat was given back or satisfactory compensation made. While Cook was trying to accomplish his purpose, Kekuhaupio crossed the bay from Keeia to Kaawaloa, accompanied by Kalimu, another chief, in a separate canoe. For some inex-

plicable reason they were fired upon from the *Resolution* and Kalimu was killed. Thereupon Kekuhaupio rowed rapidly to Kaawaloa, where Cook and King Kalaniopuu were, and used his influence to dissuade the latter from going with Cook; although the king appears to have been quite willing to do so.

When the people learnt of Kalimu's death, they cried out for revenge, and one man, with a short dagger in his hand, approached Cook in a threatening manner. The captain, apprehensive of danger, fired his gun at the man, and this brought on a general broil. Cook struck Kalaimano-kahoowaha, another chief, with his sword; whereupon the chief caught the captain and held him, but with no thought of killing him; because Lono, Cook's title with the natives, being a god, could not die. But when Cook cried out and was about to fall, having been struck in the back, the chief concluded he was a man — not a god — and thereupon killed him.

Then the foreigners in their boat fired their muskets, and many of the natives were killed or wounded, because the mats which they held as shields against spears and arrows were no protection against bullets. The ship also fired cannon and killed other natives, so that King Kalaniopuu fled inland to the precipice with his chiefs and people taking with them the bodies of Cook and four marines, who had been killed in the fight.

The king then presented the body of Cook in sacrifice, and after the ceremony was concluded he had the flesh removed from the bones, to preserve them. All of this, it must be understood, were acts of reverence as to a

royal personage. Most of the flesh was burnt, but some of it, as well as a number of bones, was recovered by the English and given Christian burial; although a few of the bones were retained by the priests for a short time, and worshipped by them and their followers. Cook's heart was eaten by some children who said they had mistaken it for that of a dog; these culprits were subsequently severely chastised.

Cook's death of course terminated the reverence which had been held for the god Lono, and the natives now appeared in their true character. "They endeavoured to allure small parties ashore, and insulted the comrades of the slain with the most contemptuous looks and gestures; at the same time displaying their clothes and arms in insolent triumph. A breastwork was also erected on the beach, and the women sent inland. Intercourse, however, was re-established, with the design of obtaining the corpse of Cook and the cutter. Several natives came off from time to time to the ships, declaring their innocence, and informed the commander, Clerke, of the warlike preparations ashore. Two individuals, on the night of the 15th [February, 1779], brought off a portion of the flesh of Captain Cook, weighing nine or ten pounds. The remainder, they said, had been burnt, and the bones were in possession of the chiefs. The next day additional insults were received, and a man, wearing Cook's hat, had the audacity to approach the ships and throw stones, in bravado. The crews not being in a temper for further forbearance, with the permission of their commander, fired some of the great guns at the natives on shore.



The islanders had previously put themselves under cover, so that not much damage was done. A few were killed, and Kamehameha [afterwards king] was slightly wounded by a blow received from a stone, which had been struck by one of the balls."\*

But diplomacy, consideration on the part of Captain Clerke, who was anxious to recover as much as possible of Cook's remains, and the good-will of some influential chiefs and priests, overcame, in a measure, this unhappy state of affairs. On the 21st of February, 1779, all that had been recovered of Cook's flesh and bones, together with his gun, shoes, and some other trifles, were committed to the deep, with military honours. "During this scene, the bay was deserted by the natives; but the succeeding day, on the assurance that all ill-will was then buried, many visited the ships and others sent presents of eatables. In the evening the ships sailed." After a few days' stay at some of the other islands, Oahu, Kauai, and Niihau, the squadron left the "Sandwich Islands" permanently.

With Cook, at the time of his visit, was a young midshipman, George Vancouver, who, during the years 1792, 1793, and 1794, repeatedly was at the Hawaiian Islands, and on at least two occasions he made somewhat long stays. He was then in command of his own ship for an exploring cruise, and it may be mentioned that it is his name which is perpetuated on the north-west coast of America as "Vancouver Island" and the city of "Vancouver," British Columbia. His justice

\* Jarves, *op. cit.*

and benevolence formed a strong contrast to the course of Cook. Either through his own ideas of the rights of man or profiting by the lesson learnt through Cook's experience, Vancouver gained the confidence of the Hawaiians so fully that on his last visit they asked him to accept their submission to Great Britain. He consented and the formality of hauling down the Hawaiian flag and raising the British standard, with a declaration of annexation, was gone through; but the act seems never to have been ratified. Beyond an appearance for a time of preponderating British influence, nothing substantial appears to have come of this episode. If Time has worked well, it is probably fortunate that Vancouver's drama never got beyond the first act.

Political and social conditions for some time before Cook's first visit had probably been much the same as they were when he arrived. It is related that the Hawaiians once gave offence to the King of Tahiti, who, in revenge, deprived the northern people of the sun's light. Then arose Kana, a warrior of gigantic stature and mighty prowess, who was so tall that he could wade the ocean; or stand, colossus-like, with one foot upon Oahu and the other upon Kauai, two of the Hawaiian Islands separated by a strait seventy-five or eighty miles wide. Kana walked through the sea to Tahiti, where the maker of the sun, Kohoalii, lived, and, braving the puissant god, compelled him to restore the sun to the place it still holds. Therefore the Hawaiian Islands bask in perpetual sunlight.

Such stories, and many more like it, give some idea of the mental condition of the Hawaiians, as well as of

their culture, for an indefinite period prior to 1778. The verbal accounts of conditions in the past, which the first foreign students heard from native lips, showed clearly that the rulers were strongly addicted to the sensual and lustful crimes of heathenism, and found their chief amusement in war. Only one of the old-time kings is admitted to have held the royal power until he passed away through natural causes; and this was properly considered as a reward for his exceptional virtue. Yet with singular inconsistency the people seemed to hold in the greatest reverence those kings who had fairly wallowed in blood.

Puiakalani was another ancient ruler who seems to have tried to emulate his predecessor, Luamuo—who has just been mentioned—and keep peace. But Puiakalani became disgusted with the petty broils of his subjects, which it was his disagreeable duty to adjust. He put aside his crown, declaring: "I am tired of ruling over such a people, and I will no longer have the care of them. It will be better for you, my subjects, to look after your own lands in any way that pleases yourselves. I shall simply take care of what is my own!" Of course utter confusion promptly resulted; and before long the people were beseeching Puiakalani to resume his reign. This he consented to do provided powers even greater than he had before exercised were secured to him. To him is usually attributed the originating of the feudal system, the fundamental principle of which was that the whole country belonged exclusively to the king.

From Puiakalani's time, all lands were held in fief.

The great increase of tyranny arose from the improper consideration given to martial performances. The most illustrious warriors, dreaded because of their prowess and cruelty, were nevertheless esteemed as superior beings, and sought after as leaders for the petty skirmishes in which the people were perpetually embroiled for the increase of territory or the grasping of plunder. In this manner, despotic power soon became the inheritance of the warlike chiefs. As for the ordinary people, they ceased to exist except as abject serfs, apportioned out with their lands to the favourites and dependents of each succeeding conqueror. New and more rigorous laws were enforced in their bearing upon the husbandmen, fishermen, and all labourers, until every vestige of former liberty was extinguished.

It is sufficient to give the merest outline of the internal history of Hawaii during the period just before intercourse with Americans and Europeans properly began. Each island had its own king, its chiefs, its clans, its serfs, and oppressed common people. It would be interesting to note how the eight separate fibres of government, representing the rulers of the eight principal islands, were eventually twisted together into one homogeneous strand by the wisdom and determination of one man, King Kamehameha I, about the beginning of the nineteenth century, but space is not available. There are some peculiar institutions which demand attention.

The kingly office was hereditary, but not strictly so, for the law of primogeniture was not always enforced.

A king could nominate his successor outside his own immediate family, even though he had offspring of his own who were apparently eligible. Needless to say, in a polygamous country this was rarely done. Inasmuch as there was great laxity of the marriage tie, so that most frequently it was impossible for a boy to know positively who his real father was, while it was always easy to define his maternity, descent in the female line was preferred, yet was not absolute. This strange marital laxity was especially conspicuous in a monarch's own family. It was usually supposed that the king's *first* queen would be his faithful wife, although even this was not an inviolable rule. The subordinate wives, queens they too were called, were almost invariably supplied with a "permanent husband," who was not His Majesty himself. At stated intervals, when the secondary queen sent notice, the king would visit her; the rest of the time she did altogether too much as she pleased. Paternity, therefore, was an uncertain matter.

When a king, or even a chief, had attained social superiority by right of might, he maintained his position effectively. Being strong, personally and martially, he was able successfully to fortify his position and become yet stronger. Priests were, in a measure, permitted to share the privileges of nobility, because of their usefulness. To the bodily fear which the ruler exerted was joined the mental influence of the priests, who worked through fear and superstition: it was they who put *taboo* in force.

The expression *taboo*, or, according to the Hawaiian

transformation, *kapu*, calls for some explanation. The word, by reason of its usefulness, has become incorporated into most modern languages with the meaning of *forbidden*, rather because of sentiment than of personal or government mandate. *Kapu* originally meant "sacred." It implied no moral quality, but indicated a particular distinction, or separation from common purposes for some special design: it might also express unlimited restriction. Formerly, it was applied exclusively to persons or things in a sacred sense, and was strictly a religious ceremony which could be imposed *only* by priests: later it came into common use in the everyday affairs of life. In very ancient times, it is said, those chiefs who pretended to trace their ancestry back to the gods were called *alii kapu*, that is, "sacred chiefs." A temple, devoted exclusively to the abode and worship of gods, was *wahi kapu*, "sacred place." Everything that was dedicated to or reserved for the exclusive use or honour of gods, chiefs, or priests was *kapu* for them. Certain lands and smaller islands were more or less permanently *kapu*, as well as any hunting-grounds, fish, fruit, or whatever the privileged classes chose to reserve for their exclusive benefit. *Kapu* was of two kinds, occasional or permanent. At times, and occasionally for a period of several consecutive months, the priests would declare particular fish, fruits, vegetables — one or all — *kapu* for men and women. Idols, of course; the persons and names of kings and members of the royal family; the persons and properties of priests; everything connected directly or indirectly with the gods; religious devotees; bathing-places

reserved for chiefs and their favourite springs of water; as well as everything offered in sacrifice (this hardly need be said): all these were strictly *kapu*. Trees of which idols were made were *kapu*, as was, for himself, anything an individual chose as his particular object of worship, although it might be fish, fowl, animal, fruit, or vegetable.

In the time of earlier intercourse with foreigners, this magic term became the property of all. An ordinary citizen could declare *kapu* for his house and land with any particular restrictions he might choose to impose, and all would respect the prohibition. Anything forbidden was said to be *kapu*, and it is, therefore, easy to see how the term came into family use, as well as to understand its application to laws. A ship captain could declare his vessel *kapu*, and no one would dare approach it. Property, when *kapu*, was usually marked by small white flags, or some other conventional sign was employed which all understood. For a long time, it was permitted for any individual to declare such *kapu* as suited his necessity or convenience, provided only that the restriction did not infringe upon the generally recognised rights of others, or violate the laws of the kingdom.

In very ancient times, a religious motive had to be assigned for every *kapu*. But as the power of chiefs increased, *kapu* was sadly corrupted, although its dreaded influence continued to be as strong as ever. Its power may be said to have partaken of the preternatural. The bans of the Roman Catholic Church, in the proudest days of that hierarchy, were never more

influential, obligatory, or dreaded than was *tafu*, *taboo*, *kapu* throughout the wide sphere of its influence. Every command or wish of a chief, no matter how monstrous, was promulgated as *kapu*, and his retainers were appointed to see that it was observed, with authority to administer the most outrageous punishment upon any who dared to fail in respect.

Through the densely superstitious power of *kapu*, aided by the universal plan of forced labour, called *hana poalima*, the chiefs, with the co-operation of the priests, reduced the common people to a servile and tributary condition. Having an abundance of food, rest, and shelter themselves, "the physical difference between the chieftains and the common people became so marked, that it caused a doubt in some observers' minds whether the chiefs could be of the same race with the plebeian population. The chiefs, male and female, attained to great height, strength, and size, and had in later life a strong tendency towards obesity."\*

With respect to the crown, Capt. Charles Wilkes † says that in former times there were no fixed laws of succession, while the practice in relation thereto was varied. The general usage was that the crown should descend to one of the deceased king's children, sons being preferred to daughters, and the rank of the mother being taken into consideration, as well as priority of birth. Kamehameha I had children by several wives, but his eldest son, as well as an older

\* Hopkins, Manley, *Hawaii: Past, Present, and Future of the Island-Kingdom*, 1869.

† *Narrative of the U. S. Exploring Expedition. During the years 1838, 1839, 1840, 1841, 1842.* Vol. IV.



daughter, were superseded by the children of Keopuolani, his "queen from policy," because she was of higher rank than Kaahumanu, his "queen from affection," and the children of other royal consorts. Yet Kaahumanu was always Kamehameha's favourite; no one but her royal husband presumed to enter her presence uncovered.

It was Kamehameha I who, with some material and moral assistance from foreigners, succeeded in compelling all the other kings to acknowledge his supremacy. Each of the vanquished or persuaded kings continued to retain all property that was legitimately his own, and ruled his former territory as a royal governor. Kamehameha was born in 1736. He effected the unification of his country in 1795 and died in 1819. Although he was a remarkable man in every way, and thoroughly imbued with the desire to see his country advance in all matters and in a manner comparable with the rest of the world, yet he was sufficiently diplomatic to bend himself when he could not make others bend to him. For this reason many of the institutions of the country and the government evince traces of persistent superstitions and customs. Social classes, based upon the onerous feudal system of the past, the burdensome and superstitious *kapu*, and other heathen practices which Kamehameha realised should be obsolete, remained for many years. Nevertheless the year 1795 may properly be considered to mark the close of the second period in Hawaiian history.

## CHAPTER III

### *RECENT HISTORY*

**A**LTHOUGH it is intended to devote this chapter to the time from about the middle of the last century until annexation by the United States, yet some attention must be given to a few important happenings from the time of Kamehameha I until that of Kamehameha III. Special topics, such as the passing of Hawaiian rule, the establishment of American administration, etc., will receive independent consideration.

It is not easy to write calmly of the vicissitudes of the Hawaiian government and people during the nineteenth century. When one reads the accounts of both English and French writers, it is difficult to keep one's patience with the many shameless efforts that were made to exploit — and the word is here used in its truest sense as indicating something manifestly improper — an ignorant lot of human beings, whose rulers were trying their best to raise them from a state of barbarism to one in which they should be self-governing and worthy of the respect of all civilised peoples.

It should be borne in mind that the first impression made upon the minds of the people in America and Europe by the murder of Cook was that the Hawaiians were bloodthirsty savages, and it would be well to leave them alone. This feeling did not, of course, affect the

zealous Christian propagandists and many volunteered for service in the "Sandwich Islands" under the auspices of the Protestant Missionary Societies in both England and the United States; that is, as soon as the latter came into existence. Nor did the apprehension of danger persist long among mercantile classes who rightly reasoned that the islands offered an attractive field for enterprise.

The drama — it is puzzling to determine whether it should be called farce, comedy, or tragedy — opens with the prompt scramble on the part of foreigners to secure control of the government and to curry favour with the king, in order to get every possible benefit for themselves and their fellow-countrymen without making any commensurate return, or, at the best, giving in return the least they could either materially or morally. Kamehameha I, with the very best of intentions, had established a bad precedent by appointing John Young and Isaac Davis, American seamen and men of intelligence, some education, and admitted probity, his advisers in matters of organisation and government. It is difficult to see how the king could have got along without assistance of this kind; but had he delayed the appointments until he could consult with the American Government, and then made appointments which would have received official support, many complications would have been avoided.

Vancouver returned to Hawaii in 1792, or just fourteen years after the first visit of Cook, and thereafter, during the years of his prolonged cruise in the

North Pacific, he was several times at the islands, making fairly prolonged stays and by his discretion and kindness gaining considerable influence over the king, the chiefs, and the common people. He cautioned Kamehameha I not to allow strangers to establish themselves too firmly, for he believed that, until conditions had improved materially in education and general culture, such outside influence was likely to lead to discord. He promised that, upon his return home, he would ask the king of England to send clergymen of the Church of England to instruct the Hawaiians in the Protestant faith.

Already there had been aroused considerable interest in the Christian religion, but with a noticeable aversion to the Roman Catholic forms of worship as savouring too much of the idolatry inseparably connected in the minds of the intelligent with the heathen worship of old-times, from which the king and all his best subjects were anxious to cut completely aloof. Kamehameha was much pleased with this suggestion and said to Vancouver: "Return then and let the king of England take care of my country." The king had certainly no thought of giving up his domains or relinquishing his sovereignty; but he meant simply to ask for a measure of assistance in protecting his country against the rapacity of other strangers: a condition of affairs which had already asserted itself most disagreeably and bade fair to increase alarmingly.

Some time after Liholiho, as Kamehameha II, had succeeded Kamehameha I upon the throne, he decided to make a visit to England and probably to the conti-

nent of Europe, as well as, possibly, to the United States on his homeward journey. Whether he had in mind to carry out the idea suggested by his father when conversing with Vancouver, and try to secure a measure of protection from the British government, we do not know; although it is most improbable that he contemplated asking to have his country made a part of the British empire and placed under British administration.

On the first of May, 1822, Captain Kent, of the British Navy, presented to Kamehameha II, in the name of his sovereign, a schooner of seventy tons, called *Prince Rupert*. The craft was fully rigged and thoroughly sheeted with copper, and carried an armament of six small guns. This gift was a long-delayed fulfilment of a partial promise made by Vancouver to Liholiho's father, Kamehameha I. When Kent returned to England, Kamehameha II, signing himself "King of the Sandwich Islands," sent by him an autograph letter, certainly not written by himself and yet alleged by some to have expressed his true sentiments, in which were these phrases: "The whole of these islands having been conquered by my father, I have succeeded to the government of them, and I beg leave to place them all under the protection of your most excellent Majesty: . . . I hope your Majesty may deem it fit to answer this as soon as convenient; and your Majesty's counsel and advice will be most thankfully received by your Majesty's most obedient and devoted servant." This cannot have been written by one of the American residents, who

were then exerting great influence with Court and people. While this influence was of two kinds — diametrically opposed in morality — yet it would have been lost in every way, whether for good or evil, had the islands become a British possession. By some, the letter was construed as a confirmation of the assumed wish of Kamehameha I for annexation: by the majority of careful students it is read as a piece of polite diplomatic correspondence. The fact that it never led to any radical action tends to confirm the latter opinion.

It is certain that Kamehameha II wished to broaden his horizon by visiting foreign lands, studying their forms of government, and entering into friendly relations with them. Assuredly he desired to express personally his appreciation of King George IV's kindness in responding promptly to Vancouver's suggestion about missionaries. This is not the proper place to discuss missionary enterprises; yet it may be stated that the first to arrive came from the United States, in March, 1820. There was, however, some connection between Vancouver's effort with King George and the appearance a few years later of the Rev. William Ellis, although he was a nonconformist, and then of the Rev. Messrs. Bennett and Tyerman, of the Established Church of England.

Kamehameha II entrusted the administration to a council of chiefs, appointing as regent Kaahumanu, queen dowager (his father's favourite wife, but not his own mother, it will be remembered), second in authority and guardian of the kingdom, and making

Kalaimoku the prime minister. This last mentioned personage was dubbed "William Pitt" by the foreigners, for obvious reasons. He was born of a minor chief but evinced such ability that he eventually filled the highest positions and was, next to the king, the most influential subject in the kingdom. In authority, he was subordinate only to the queen dowager, who, through her influence over Kamehameha I had secured authority equal to the king's, entirely to the exclusion of her husband's wife "through policy," Keopuolani, whose legitimate rights were certainly superior to her own. Yet inasmuch as this manifest usurpation of power by Kaahumanu was universally acquiesced in, it must have been considered the proper exposition of King Kamehameha I's commands. Kauikeouli, the king's younger brother, was named as successor to the throne in the event of Liholiho's not returning alive.

Kamehameha II (Liholiho) embarked on the British ship *L'Aigle* on November 18, 1723, and on the 27th of the same month the vessel sailed from Honolulu. A great concourse of people assembled at the harbour to witness the departure, and the farewell chant of the queen consort, Kamamalu, and own cousin of the king, being Kamehameha I's daughter by one of his subordinate wives, was singularly sweet, pathetic, and almost prophetic, the soft, vocalic Hawaiian language lending itself most melodiously to such a theme and measure.

After making a short stay at Rio de Janeiro, *L'Aigle* reached Portsmouth, England, on May 22, 1824, and

the captain landed his royal passengers, with their rather small retinue, but without making the smallest provision for their entertainment. The owners of the vessel, however, notified the Foreign Office, and a competent official was appointed guardian to the royal visitors. They, their suites, their luggage, and the king's money chest were taken to London, where suitable quarters were provided for them at Osborne's Hotel. Then the money chest was sent to the Bank of England, but when opened it was found to contain only ten thousand dollars in coin, although the king's treasurer, before embarking at home, had placed therein the sum of twenty-five thousand dollars. The captain gave no account of the missing fifteen except a bill for three thousand dollars, which represented, so he said, the expenses incurred at Rio de Janeiro. It is to be assumed that the captain escaped deserved punishment by pleading that he had given no receipt for the contents of the chest. It was clear to all interested that Captain Starbuck and a worthless French adventurer, one Rives, who had stowed himself away at Honolulu and evaded detection until it was too late to land him, had made way with the twelve thousand dollars. The disgraceful incident is mentioned as an example of the many reasons which the Hawaiian officials had for doubting the sincerity of some of their professed European friends.

But the loss of a part of his funds entailed no serious embarrassment upon King Kamehameha and his suite, for they were entertained sumptuously as State visitors by the British government. At first the



native costumes of the strangers attracted much attention; but the tailors and modistes quickly transformed men and women into commonplace people who, save for their complexion, were not specially noticeable in the crowds. Unfortunately the festivities that were heaped upon the royal visitors were speedily brought to an end by an attack of measles, to which both the queen and the king, as well as several of their suites, easily succumbed. Queen Kamamalu died July 8, 1824; King Kamehameha on the 14th. The day before he made a sort of will, in which, after making provision for the survivors of his retinue, he expressed the wish that the bodies of himself and his consort should be conveyed to their native Islands. The remains were properly encoffined and placed in a vault under the church of Saint Martin's in the Fields. Over each coffin was thrown a crimson velvet mantle, having plentiful gilt ornaments, "a kind of decoration of death which so pleased the Eriis [personal attendants], that, on the arrival of the bodies at Oahu, more than one said it would be a pleasure to die in England to have their bodies so honoured." \*

On September 8, 1824, the *Blonde*, then lying at Woolwich on the Thames, now a borough of Greater London, received on board the bodies of King Kamehameha II and Queen Kamamalu. The frigate then went to Portsmouth where the remaining members of the company embarked, and on the following day she sailed on her interesting voyage. Captain Lord

\* Byron, Captain, the Right Hon. Lord, Commander, *Voyage of H. M. S. Blonde to the Sandwich Islands, in the years 1824-1825.*

Byron acted the part of host so admirably and so kindly that he completely won the hearts of his passengers. May 3, 1825, the island of Hawaii was sighted, and on the 6th the vessel dropped anchor in Honolulu Roads, the inner harbour not having deep enough water for such a large frigate. A salute of fifteen guns was fired and immediately returned by the fort in very good style. Thus ended the effort of Kamehameha II to cultivate the acquaintance of his brother-sovereigns and broaden his horizon.

A study of the character of Liholiho shows us the most contradictory traits conspicuous in one and the same individual. Naturally he was addicted to dissipation which constantly culminated in the most bestial of drunken and licentious orgies; gambling was another form of vice over which he did not often try to exercise the slightest restraint. In grinding exactions put upon his ordinary subjects, he was at times absolutely heartless. The uniform and equalised system of taxation which his father had established was set aside; and instead of one taskmaster, a thousand tyrants sprang into existence. In lavish generosity to the sycophants and favourites who surrounded him, he was wildly prodigal.

Yet it was during his short reign that the foundations of the terrible *kapu* really began to crumble; and it is evident that Kamehameha II did not exert his full power to prevent this change. In a conflict about the supreme power, which arose in the early years of his reign, this king seems to have stood boldly in opposition to the conservative idolaters. In 1820,

to the annual entertainment given in honour of his deceased father, he invited the few Christian missionaries; and at his personal request a Christian blessing was asked by an American clergyman. But on other, and many, occasions, he permitted other foreigners to deport themselves in his presence in a most outrageously blasphemous manner. His treachery to a rival, Kaumualii, chief of Kauai, who had first treated Kamehameha II with the greatest kindness and then voluntarily put himself entirely in his enemy's power, was another phase of a contradictory character.

In March, 1825, the American whaler *Almira* arrived and brought news of the deaths of Liholiho and Kamamalu. Kaahumanu, the regent, and Kalaimoku, prime minister, immediately proposed to offer prayers to Almighty God asking for guidance. They also wrote to the governors of the different islands, asking them (not *commanding*, let it be noted) to unite in humbling themselves before Heaven, to preserve order among their people, and to hold themselves in readiness to respond to a summons to attend a general council. The letters were signed by Kauikeoli, the designated successor to the throne, who assumed the title of Kamehameha III. The will of the late king in regard to the succession, which had placed the kingdom in trust in the hands of Kaahumanu and Kalaimoku, for the young prince, being clearly understood, was quietly acquiesced in.

Upon arrival of the *Blonde* with the remains of the king and the queen, there was a strange mixture of

Christian rites and heathen custom. The members of the royal household gave way to violent paroxysms of grief and wrung their hands violently, while the air was filled with the clamorous lamentations of the populace, and by the gloomy roar of minute guns! Presently all the royal household walked slowly to the home of the prime minister, who was ill, and where the conventual mourning was renewed. Thence all passed into the chapel, where divine services were held by the missionaries. After these, Boku, governor of Oahu and brother of Kalamoku and who had accompanied Kamehameha II to England as his Chamberlain, made an address in which he recommended the whole Hawaiian people to give their attention to religion and education.

On the 11th of May, 1825, Kamehameha II was buried with a mixture of civilised customs and barbaric pomp which was most incongruous, and yet it was indicative of the transition that the people and government were passing through. Religious services, according to the ritual of the Church of England, adapted to the peculiar circumstances, were held in the church; afterwards all went to the prime minister's residence, and then the actual interment conformed to ancient custom.

On June 6, the general council of the royal family and the chiefs proclaimed unanimously the succession of the new king, Kamehameha III. The prime minister spoke of the defects in the laws and customs, particularly condemning the reversion of all lands to the king on the death of their occupants. To a certain

extent, the first king of the whole realm, that is, Kamehameha I, had established hereditary succession, based upon feudal tenure. This had made the common people absolute and abject serfs. The powerful aristocracy which inevitably resulted could be kept in reasonable submission only by Kamehameha I's strong personality. Kamehameha II, fearing the feudal lords and being avaricious, reverted to the more ancient custom. All these conditions were inherently objectionable. Kalamoku proposed that Kamehameha I's policy be substantially made the law of the kingdom, and that the chiefs' land should be inalienable in their families, except in case of treason. The suggestion was so manifestly to the chiefs' advantage that it was unanimously adopted, and the result was to leave, for a short time, very little land in actual possession of the Crown and the common people.

Other proposals of importance towards moral conditions were likewise favoured: among them were that the new king should receive a Christian education, and be separated as much as possible from those of his subjects whose influence would lead him towards the vices which had shamed the character of his brother. Kapiolani, wife of a prominent counsellor, stated that she had used her influence to have laws promulgated prohibiting murder, infanticide, theft, and debauchery. The former queen, and regent, Kaahumanu, approved such measures, proposed their general adoption, and added a recommendation that the people should receive a general education. This was all the more remarkable because Kaahumanu's private life had not

been marked by any unwillingness to indulge to excess in the pleasures of the cup.

The amicable and progressive meeting, to show its appreciation of the British government's kindness, gave sites for a British consulate and a consular residence. Charlton, then consul, received the piece of land since known as *Beretane* for his official residence, and a smaller plot near the old fort for his offices. The fort was long ago demolished, but its memory still survives in the name "Fort Street," Honolulu's principal thoroughfare. Charlton subsequently made these generous gifts the most fruitful source of vexation and injustice to the chiefs. He and the British consulate figured unpleasantly in the episode of momentary annexation of the "Sandwich Islands" to the British empire.

The reign of Kamehameha III, 1824 to 1854, was marked at its very beginning by disorders that must almost necessarily be looked for in a country which was passing through such a remarkable change. It was not alone that the intelligent natives were trying to uplift their debased fellows, but those very and laudable efforts were constantly threatened, and always derided, by creatures who claimed to have come from countries where Christian civilisation was far advanced.

In 1820 the first Protestant missionaries arrived. It is hardly fair to say that in 1819 Hawaii was a land absolutely without a religion, as some writers have averred; for if so, how are we to account for some of the utterances of Kamehameha I, who died on the 8th of May in that year? Yet it is sadly true that "up

to 1820 the outside world had given the Hawaiians little besides trinkets, firearms, rum, and more expert methods of deceit." \*

To this shameful list must be added *syphilis*, which did more to degrade and decimate the inhabitants than even rum. Partly from sanitary motives, but, let us try to believe, more from a true idea of morality, in the autumn of 1825, the chiefs, in annual assembly, passed a law forbidding the traffic in lewdness. A majority of all foreigners, irrespective of nationality, approved of this measure; but the violent opposition of others was infamous.

As illustrations of how these last mentioned lent themselves to thwart the humane efforts of the native legislators, these episodes are illuminating. In October of that year, a British whaleship arrived at Lahaina, a port on the west coast of Maui, which was at one time the capital of the group, where the law was in force. The Rev. James Richards, an American missionary, was charged by the crew with being the author of the law, and he was called upon most insultingly to have it repealed. While bravely admitting his influence, he told the sailors that the law had been passed by the chiefs, who had acted in this respect in accordance with the law of God. In spite of threats and attempts at personal violence, the chiefs upheld their position and Richards.

But a more disgraceful episode was connected with a vessel of the United States Navy. In January, 1826, the schooner *Dolphin*, Lieut. John Percival, arrived at

\* Castle, William R., Jr., *Hawaii Past and Present*, 1913.

Honolulu. The commanding officer expressed disgust at the existence of such a Puritanical statute. He interested himself, and with partial success, in procuring the release of some prostitutes who had been confined for offences against this very attempt to enforce morality. In the following month some of those American naval seamen committed an attack upon the Rev. Mr. H. Bingham, another American missionary. The chiefs supported Bingham, and repulsed the sailors, yet one of them owed his life to the missionary's assistance!

Although it can hardly be said to have opened in an entirely auspicious manner, still the reign of Kamehameha III was, on the whole, marked by real progress and substantial progress. It is interesting to read Wilkes' account \* of his interviews with the king who opened his heart to the sympathetic, just, and competent auditor. For fourteen years of Kamehameha's reign the government continued to be, what it had always been since consolidation, a despotism. The monarch's power was absolute; and, as is usually the case with such governments, the chiefs were equally despotic in their smaller spheres of influence. The Americans, especially the missionaries, exerted considerable influence over the king, and about this time they began to persuade him to give his subjects a constitution. Although such a course was repugnant to the sovereign personally, yet he yielded to persuasion. On June 7, 1839, he signed a Bill of Rights; and on October 8, 1840, he voluntarily gave his country

\* *Op. cit.*



a constitution, recognising the three great divisions of a civilised monarchy: the king, the legislature, and the judiciary. That this constitution was subsequently amended, and has since been replaced, are not of material importance here.

During Kamehameha III's reign, the land laws were so amended that one-third belonged to the king, one-third to the chiefs, and one-third to the common people. Of his third, the king set apart one-half to be used as government land, the reserved one-sixth to be known as Crown Lands. Some of the chiefs followed their sovereign's generous example, so that eventually about one-third of the entire realty became government land. The title of "fee simple" was introduced and at last actual ownership of land became established.

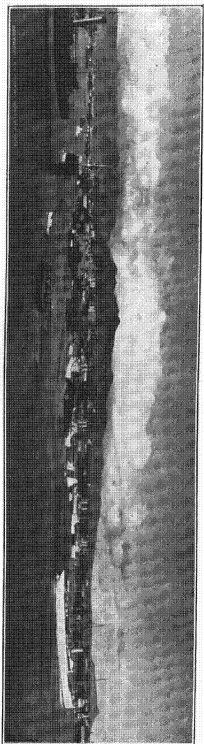
The independence of the "Sandwich Islands" was recognised by the United States in 1842; by Great Britain and France in 1844. Before the last mentioned act, however, Lord George Paulet, commanding H. B. M.'s *Carysfort*, annexed the islands to Great Britain in February, 1844. His act was promptly repudiated by his government and in the following July Admiral Thomas arrived in his flagship, made due apology to the Hawaiian king and government, and with every appropriate ceremony re-raised the Hawaiian flag. Until 1898, save for a silly pretence at occupation by the French in 1849, the autonomy of the kingdom was never again questioned. Limitations of space forbid the discussion of a serious matter connected with the effort to establish the Roman Catholic

mission. Indirectly, the success of this led to the recognition of entire freedom of religious belief.

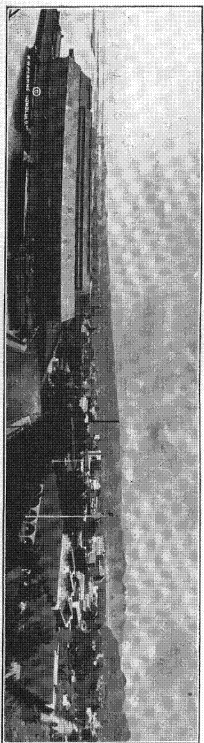
The general progress of the kingdom continued during the reign of Kamehameha IV, 1854-1863. This was the period of predominating British influence. A missionary bishop of the Established Church of England was consecrated and sent to Honolulu to act as the king's chaplain. The Book of Common Prayer was admirably translated into Hawaiian by Kamehameha himself. This king died of a broken heart at the early age of twenty-nine, mourning the loss of his only son. His elder brother succeeded him as Kamehameha V, 1863-1872.

This enlightened monarch took special interest in education and in the introduction of foreign labourers. The results of the last mentioned act were noticeable in the enormous development of the sugar and rice plantations. In this reign the leper settlement on the island of Molokai was established. A line of steamers, plying between San Francisco and Australian and New Zealand ports, made Honolulu a port of call, thus expanding the importance of the islands, and bringing them, as it were, within the circle of the world's recognised domains.

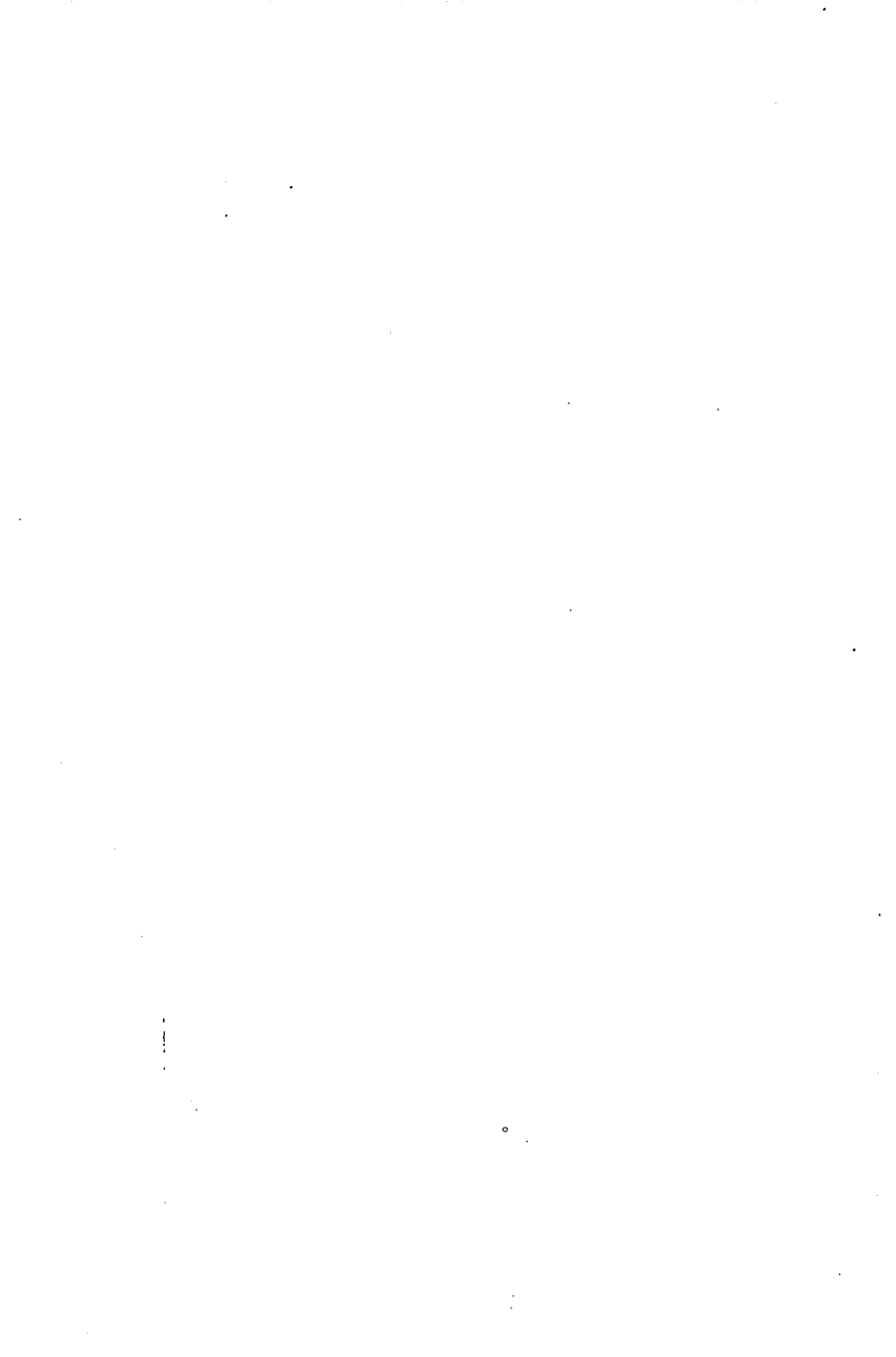
Kamehameha died in 1872 without having named his successor, and a general election was called. Prince William C. Lunalilo, a grandson of Kamehameha I, was chosen to be sovereign. He lived less than two years after becoming king, and although he did name his successor, yet he declared the king ought to be elected. This suggestion was acted upon and, in 1874,



THE CITY OF HONOLULU FROM THE WATER FRONT



THE CITY AND HARBOUR OF HONOLULU



David Kalakaua, one of the most famous hereditary chiefs, was elected. He was opposed by Queen Emma, relict of King Lunalilo, a member of the Anglican Church and supported by the pro-British party, whose influence, however, was then beginning to wane.

King Kalakaua's greatest achievement was negotiating a reciprocity treaty with the United States. Hawaiian sugar and other produce were admitted into this country free of duty; while, in return, Hawaii not only remitted the duties on American goods but assigned permanently Pearl Harbour as a United States naval and coaling station. Labourers from China, Japan, and certain of the Portuguese Atlantic Islands poured into the country, many of them becoming naturalised Hawaiian subjects. This enormous immigration speedily had the inevitable result of bringing about serious class friction. Because of this, as well as for other reasons — mainly connected with the land tenure — bloodless revolutions ensued with results that were hazardously democratic.

King Kalakaua died at San Francisco in January, 1891. He had been on a trip round the world, as he declared, for the purpose of investigating the subject of still further importation of European and West Indian labourers. But it is shrewdly suspected that there was a little royal vanity about the trip, and a desire to see if he would make as good impression as his predecessor, Liholiho, King Kamehameha II. He was accorded royal honours wherever he went, and by his commanding presence and affable manner made a good impression everywhere.

Kalakaua was followed by his sister, Liliuokalani, whom he had named as his successor. She was immediately proclaimed and recognised as Queen. The principal events of this sovereign's reign, as well as her own personal and truly pathetic personal history, are intensely interesting subjects. They are to receive full attention in a subsequent chapter, for there was already foreshadowed the passing of Hawaiian rule.

## CHAPTER IV

### *MISSIONARY EFFORTS*

**T**HERE can be no argument brought in opposition to the statement that prior to 1820, throughout the isles of the Pacific, there was little recognition of a superintending Providence and absolutely nothing of human justice west of Cape Horn; that is, as between the ignorant, defenceless native and the unscrupulous European, doubly armed with firearms and firewater. Wherever he went, each ship master was a law unto himself; from his tribunal there was no appeal to a court of justice; and it was almost impossible to reach him for the punishment that was so often his due. Small wonder that such mariners blasphemously resented the intrusion, upon what they had come to look as their own peculiar preserves, of those who taught the Fatherhood of God and the Brotherhood of Man.

This was the unhappy condition of the Hawaiian people until the year 1820. The well-meant efforts of two or three men like Cook (condoning his weakness), Vancouver, and Wilkes were less in results than is a baby's footprint upon the sand before the onrushing breakers of the mighty ocean itself. In that year began the change which had to be slow because there was so much to undo before the work of doing could be begun. Let us take some pride in the thought that the initiative was American.

The religious societies of New England were commendably ambitious to gain the honour of evangelising the isles of the Pacific, and especially the Hawaiians. This beautiful desire was not, however, entirely altruistic. The shipowners of Massachusetts and Connecticut, many of them generous contributors to the treasuries of the missionary societies, saw clearly the immense advantage which the harbours and roadsteads of the Hawaiian Islands offered because of their comparative nearness to the new whaling grounds of the North Pacific.

The merchants of New York, Philadelphia, and Boston, with a spirit of enterprise commensurate with the prospects of material success, hoped to make, in this connection, immense developments in commerce, and it was manifestly to their advantage to deal with Christianised natives rather than with lawless savages. The government of the United States, believing that the results of the recently ended War of 1812 gave it certain maritime advantages, aspired to wrest further and material advantage from its rival and to weaken Great Britain's political influence.

Religious enthusiasm, commercial interest, political ambition, and individual sentiment, all of which feelings had moved so profoundly the citizens of the young Republic in both its encounters with England, were now concentrated upon an effort which promised so glowingly to unite successfully Christian propaganda and material advantage. Lest there should be too much tendency to attribute this praiseworthy zeal for carrying the Christian religion to the needy Hawaiians



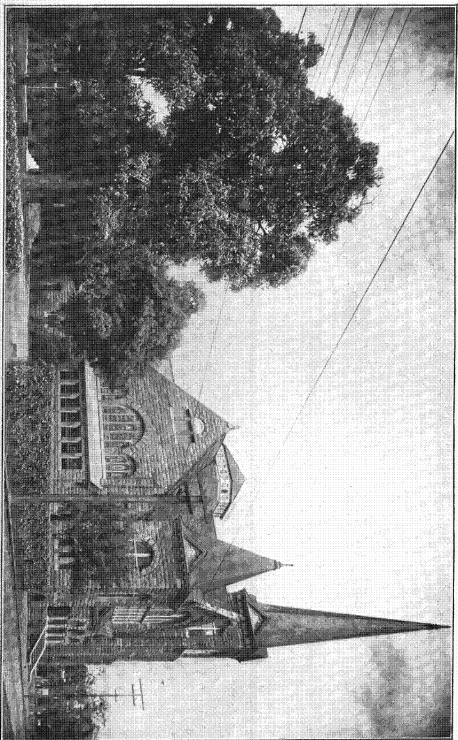
entirely to spontaneity, it is well to remember that some of those islanders had made an appeal to Americans several years before the first mission started for the field.

In the year 1808 (probably), two Hawaiian lads — both claiming to be orphans whose parents had been killed in the civil wars of their country, and one of them narrating very vividly how he had seen his father and mother transfixed by bayonets — persuaded the captain of an American trading vessel to let them go with him to the United States. They landed in New York the following year, and for a time were in imminent peril of being completely demoralised spiritually by the worst phases of those quarters of the great city most frequented by sailors from all parts of the globe. They were fortunately persuaded to go to New Haven, Connecticut, and there came under totally different influences. They were taken in hand by competent teachers and embraced Christianity with seeming sincerity. It was these Hawaiian lads who gave the first impetus to the missionary movement by portraying the moral, spiritual, and educational needs of their country.

There was little difficulty in finding men and women willing and anxious to make the pioneer move, and on October 23, 1819, the brig *Thaddeus* sailed from Boston having on board the first detachment sent out by the American Board of Commissioners of Foreign Missions. There seem to have been in this company, bound for the Hawaiian Islands round Cape Horn, two ordained clergymen, who were to act as translators (the rudi-

ments of the language which they had acquired from some of the few Hawaiians then in the eastern part of this country, to be supplemented by prompt and assiduous study on reaching their destination); a physician; two school teachers, who were also to be catechists; a printer (it being the intention to romanise the Hawaiian language from the outset); and a farmer. These seven were accompanied by their wives, and all of them, men and women alike, were to be Christian missionaries. In one family there were, besides the adults, five children, three sons and two daughters. There were also three native Hawaiian converts who were returning filled with zeal in the cause of advancing their country along lines of Christian civilisation.

The idea of letting American women and children join this pioneer band was extremely repulsive to many who were heartily in sympathy with the evangelistic movement. To these it seemed unwise and unnecessary to subject delicate and refined ladies, as well as ingenuous girls and boys, to the hardships of life in a strange land, amidst uncongenial surroundings, and amongst cruel savages. These feelings arose from an entire misapprehension of conditions, based, of course, upon the accounts given of Cook's murder and without just consideration being given to the later accounts of Vancouver and others who, even then, had a good word to say for the Hawaiians. Inherently, there was, from the beginning of real and continuous intercourse with strangers, nothing in the Hawaiian character which justified apprehension that the natives might assault the foreign women or offer them gratuitous



THE CENTRAL UNION CHURCH  
*Honolulu*



insult. True, the islanders were naturally somewhat quick-tempered, and when their anger was aroused they were extremely unpleasant customers to deal with; but the missionaries soon found they had less to fear from the natives than from the dissolute foreigners who were so numerous at Honolulu and other ports. As for physical conditions, there never was any cause for apprehension. The climate was mild, equable, and salubrious, and the means for sustaining life most pleasantly were readily procurable.

On April 4, 1820, the *Thaddeus* anchored in the roadstead of Kailua, on the west coast of the island of Hawaii. The passengers were then, for the first time, apprised of the death of Kamehameha I, and the elevation to the throne of his son, Liholiho. This was discouraging news, and just here it is well to revert for a moment to the statement that Hawaii, in the year 1820, was a country without religion. In 1809, ten years before the death of Kamehameha I, the young prince, Liholiho, had been invested with royal honours, in order to ensure a quiet and uninterrupted succession. This was done with the approval of the chiefs and it worked for good. Liholiho was of a very different character from his father.

Naturally his disposition was usually frank; generally he was humane, although at times he was fiendishly avaricious and brutal. Always he was indolent and devoted to pleasure, but his taste found its satisfaction in pleasures of the lowest kinds. During his father's life, that monarch's forceful character left the heir apparent nothing to do in carrying on the State. It

was therefore scarcely surprising that he lived a senselessly stupid, dissipated existence; and it would be equally astonishing had he suddenly reformed upon succeeding to the throne.

In a certain way he rather leaned towards something akin to the religious faith of the foreigners who were around him; yet at other times he held loyally to the religion in which he, his ancestors, and all the people from time immemorial had believed. It is certain that by his example he ensured the death-blow to the *kapu*.

If there were almost none of the Americans and Europeans who set a *good* example of Christianity, still at times this was not so. Even their very profanity and blasphemy brought to the natives ideas that were strange and possessing. Who or what was this God whose name was so often on the strangers' lips? What was the real meaning of the ridicule they heaped upon what seemed to be prayer and devotion? The sparks left by Vancouver had smouldered long, but they were now ready to burst forth into flame; and there was about to happen in the Hawaiian Islands a miracle unparalleled in the history of the world.

The whole people were about to destroy their idols: even some of the priests were to concur in and assist at the demolitions. "This spontaneous movement was no triumph of Christianity, — for Christianity had not yet claimed or even approached the Hawaiian Islands. It was no reformation of a religious system, for it was its total overthrow and abolition. The mountains were being made low, — but as yet no voice was heard crying in the wilderness, 'prepare ye the way of the

Lord.' The thin and torn but accustomed garment of paganism was to be thrown violently away; and those who had worn it were to remain, not 'clothed upon,' but left naked and shivering in absolute atheism." \* The quotation is given to show the opinion of one who, but a comparatively few years after 1820 and with excellent opportunities for observation, wrote honestly. Nevertheless, in the light of later events and with a wider perspective, there were many who saw in the religious phenomenon which took place in Hawaii the hand of the Lord. All that Hopkins says is doubtless true as to those Hawaiians who had come into contact with the strangers: yet in the remoter places there yet remained the religion which is to be considered in the next chapter.

If there was not, then, a general religious system ruling *all* the Hawaiians in 1820, there was certainly the influence thereof amongst many of the people, and that there was work for the newly arrived teachers of Christianity to do became apparent from the very first moment; not only in uprooting paganism but in implanting the seeds of Christianity. The prime minister, Kaliāmoku, accompanying the two dowager queens, Kaahumanu and Keopuolani, made an official call upon the Americans, still on board the *Thaddeus*, having previously received the strangers in audience on shore.

With them was a truly remarkable man, Hewahewa, the ex-high-priest. It was he who resigned an office of immense influence and rich emolument,—one which

\* Hopkins, *op. cit.*

gave him a place next to the very king himself in dignity and reverence,—and with his own hands began the work of demolishing idols and burning temples. To the Christian missionaries he said: “I knew that the wooden images of our deities, carved by our own hands, were incapable of supplying our spiritual and physical wants; but I worshipped them, because it was the custom of our fathers. My thoughts have always been, that there is only one great God, dwelling in the heavens.” It is difficult to believe that this conviction was a purely personal matter. If we accept it as such, then we must say that the Hawaiian Islands were another instance of spontaneous monotheism. This has never been contended and the inference is unavoidable that some influence of earlier Christian teaching reappeared in the case of the high-priest.

These pioneer American missionaries were naturally disposed to be over-elated by the first report brought to them by the messengers they sent ashore immediately upon dropping anchor at Kailua. It was that Kamehameha was dead, his son, Liholiho, was king, the *kapu* was abolished, the idols destroyed, the *heiau* (temples) for idolatrous worship burnt or otherwise demolished, and the insurrectionary party, that had attempted by force of arms to restore the idolatrous worship, had been completely vanquished by the royalists. The field had not been so completely cleared of tares as the over-sanguine propagandists supposed.

Let us sympathize with the display of feeling which seems to have taken possession of these American missionaries upon first seeing the Hawaiian common



people. They found conditions of disease which threatened the extinction of those they came to serve, while epidemics of measles and smallpox, introduced by sailors, carried off thousands of the inhabitants.

When the missionaries presented their plans to King Kamehameha II, they made the offer of the Gospel of eternal life, and offered to teach the Hawaiians of all classes, from the king himself down to the humblest serf, the Word of God. Complimentary messages from the Mission Board were communicated, and permission was asked to settle in the country in order to teach Christianity, impart general education, and to give instruction in some of the useful arts of America.

The king's hesitation in giving his consent was but natural. He had recently abolished the public rites of the ancient religion, and the immediate consequence of this act was an insurrection which was subdued with some difficulty. He could not know that converts to the new religion would not be equally troublesome. A diplomatic blunder was committed unwittingly at the very outset of negotiations. Not knowing the standing and enormous influence of Kaahumanu, Kamehameha I's "wife from affection," the ambassadors for the new religion neglected to secure her good offices. This mistake was promptly rectified.

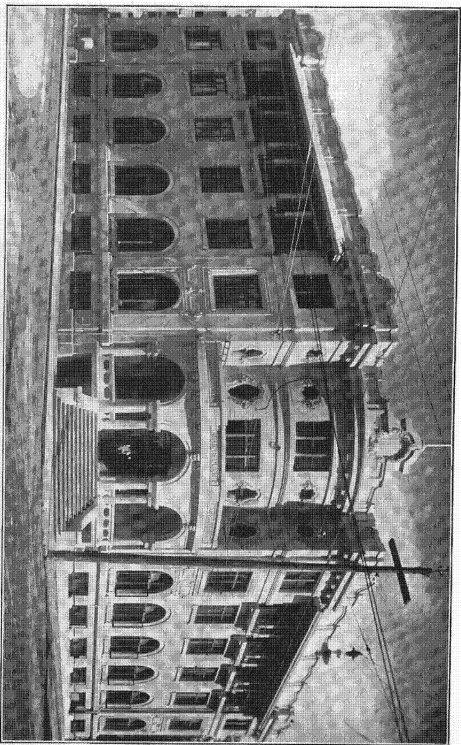
Eventually all obstacles were so far overcome that permission was given for a part of the mission to remain on Hawaii Island, and the rest to go to Oahu, and to prosecute their work tentatively for one year, during which period there were to be no additions to their number by further arrivals from the United States.

One of the obstacles, which appears now to have been given undue importance at that time, was the alleged objection of Britons. Undoubtedly the Hawaiian government was desirous of maintaining friendly relations with Great Britain — that is to have been expected — and the statement that the Englishman (?) John Young, then a person of much importance and Governor of Hawaii by appointment from Kamehameha I, interfered to balk the American missionaries, may be doubted. In fact it may safely be assumed that if Young had not assured Kamehameha II the Americans were to teach precisely the same religion as would those whom Vancouver had promised, the Americans would not have secured the permission they did receive. At any rate the establishment of the first Christian mission in Hawaii was accomplished on April 12, 1820.

The first habitation assigned to those foreigners was not an attractive place. Bingham, the historiographer of the mission, thus describes it: "A small thatched hut was by the king's order appropriated for their accommodation, if such a frail hut, three and one-half feet high at the foot of the rafters, without flooring, ceiling, windows, or furniture, infested with vermin, in the midst of a noisy, filthy, heathen village, can be said to be for the *accommodation* of two families just exiled from one of the happiest countries in the world." \*

Without intending to impugn the sincerity of those first missionaries or to belittle their hardships, it is but

\* Bingham, Hiram, *A Residence of Twenty-five Years in the Sandwich Islands*, 1848.



THE YOUNG MEN'S CHRISTIAN ASSOCIATION  
*Honolulu*



right to say that this description of "home" held good for but a short time. Then the missionary establishments, through the generosity of boards, the kindness of natives, and the enormous power of a little ready money,\* began to spread out until it was but a short time when "a missionary's house" often meant a neat wooden house of approved New England style even if small.† Most certainly the missionaries were entitled to be comfortable.

The pioneers did admirable work, and so did the other Protestant missionaries who quickly followed. In April, 1821, the first building for the services of Christianity was erected and consecrated at Honolulu: it was a small, thatched edifice. In January of the following year the first experiment in printing was made and aroused the greatest enthusiasm. King Kamehameha II and the Dowager Queen Kaahumanu, most of the Cabinet and Court officials, as well as others of less note, with as many of the common people as could secure the privilege, took up the study of reading, so that in about eight months' time fully five hundred pupils (most of them adults) were receiving instruction.

In April, 1822, the first detachment of English missionaries arrived, and from that time the education and evangelisation of the Hawaiians went on apace. From being tolerated on sufferance, the missionaries soon came to be looked upon as indispensable. To them the chiefs turned for advice in secular matters,

\* Missionaries' salaries for many years were limited to \$450 or \$500.

† *Hawaiian Yesterdays*, by Henry M. Lyman, M.D.

if not always for religious instruction and they came to wield enormous influence.

In less than forty years, the missionaries taught practically the whole people to read and write, to cipher, to sew. They gave them an alphabet, a grammar, and a dictionary, thus preserving the language from extinction. They gave the Hawaiians a literature, and translated into it the Bible and works of devotion, as well as those of science, entertainment, etc. They established schools, trained native teachers, and so prosecuted the work that the proportion of those who could read and write soon exceeded that of our own New England states. In community and home circles, they uplifted the people to a plane of morality justly comparable with that of any other land.

## CHAPTER V

### *FORMER SOCIAL CONDITIONS*

THE custom of living in villages seems to have been followed from a very indefinite past, even when Cook first visited the islands. Indeed, there does not appear to have been any such thing as an isolated homestead, and the condition of society would seem to make that an impossibility. Yet there was no indication of defence or fortifications for these village communities, which tends to raise our opinion of the general peacefulness of the islanders. This certainly was a characteristic of the common people, and the wars which were described by all the early recorders were stimulated by the greed of chiefs. The governing of those villages seems to have been thoroughly communal. If the demands of the feudal chief were complied with to his satisfaction, each household was left to govern itself; there was no village-chief or headman.

The group of islands was, in ancient times, unquestionably a congeries of the most rigorous and inconsiderate despotisms. Over each of the islands there was at least one king, and it may very safely be assumed that on the larger ones — Hawaii Island, for example — there were frequently two or more of the petty despots. These ruled in peace, each over his own domains, until the cupidity of his neighbour brought on a war of expansion and expropriation, if it stopped

short of extermination, so far as the rulers were concerned.

Cook himself did not see a chief of any note during his first short visit, although he was told of several on the island of Kauai. After he left that island, one of these great men made his appearance and paid a visit to Captain Clerke on board the *Discovery*. "He came off in a double canoe, and, like the King of the Friendly Islands, paid no regard to the small canoes that happened to be in his way, but ran against, or over them, without endeavouring in the least to avoid them. And it was not possible for these poor people to avoid him, for they could not manage their canoes, it being a necessary mark of their submission that they should lie down [that is, prostrate themselves as to a god] till he passed." The bodyguard of this distinguished potentate formed a circle about him, holding each other's hands, and would permit no one to come near him save Clerke himself.

In such a state of government as it must be assumed existed in Hawaii prior to the time of Cook's visit, 1778, and from what later observers were able to gather from the lips of old people and professional story-tellers, when Europeans had mastered the language, it is evident that the common people were little better than the slaves of the cruellest country we know. There were, too, many brutal customs which all describe: such as the burying alive of human beings near the tomb of a chief. This custom continued until the death of Kamehameha I, and it was only at his express command that for this cruel human sacrifice



there was substituted one of dogs. In after times all such heathenish rites were discontinued.

After Kamehameha I had brought the entire archipelago under his personal rule, the government speedily assumed the worst form of feudalism, and so continued during the reign of several succeeding kings. How this was accomplished has already been indicated. This system inevitably brought about most invidious class distinctions. The king and the royal family; the high-priest and a very few of his favoured associates (although all priests were superstitiously considered of some superiority); the governors of the separate islands and the feudal chiefs—these composed the strata of the feudal system. Although there were several features of Hawaiian polity and custom which remind us of conditions in Japan, there does not seem to have been any distinct warrior class like the *samurai* of the last-mentioned country. When the time for giving battle came, each chief summoned all his able-bodied male serfs, and they constituted the army; while there is abundant evidence of Amazons who did valiant work!

It must not too easily provoke a smile of contempt to read that much of the information we possess about the former government of the Hawaiian Islands came from the lips of story-tellers. The introduction of the art of printing, with the inevitable newspaper to disseminate information; the crystallising of the language into permanent form; and the various cognate advances which have already been mentioned, did much to cause the disappearance of oral traditions. But the

earliest American missionaries found it well to collect and preserve as much as possible of that prescriptive history of the country. When the Rev. Mr. William Ellis visited the islands in the first quarter of the nineteenth century,\* he found that the native bards were able to give an account of a dynastic line which included some seventy kings. Of the thirty-five whose reigns came immediately before the advent of Europeans, the accounts which the various bards and storytellers gave were so perfectly in accord as to give them an accepted stamp of authenticity.

Cook described the Hawaiians as being blest with a frank, cheerful disposition. He considered them equally free from the fickle levity which disagreeably distinguished the natives of Tahiti, and the sedate cast observable amongst the people of Tonga, or Amsterdam Island. They seemed to this early visitor to live very sociably in their intercourse with one another; and this trait, developed into a passion for the amusements of social gatherings, has been the theme of every writer. Except for the propensity for stealing anything and everything they could lay their hands on, a weakness which seemed to be innate with all the Pacific islanders, Cook at first considered that they were quite friendly to strangers. It is but fair to such ingenuous people as the Hawaiians were when Cook made their acquaintance to say that the tendency to take things which did not belong to them was hardly to be stigmatised as "stealing." In common with most simple, unsophisticated people, they seemed to think that

\* *Tour through Hawaii*, 1826.

anything which they *could* take might with perfect propriety be appropriated to their own use and benefit. Cook himself says that when he and his companions succeeding in explaining that this appropriation was improper, there was a fairly reasonable disposition on the part of the natives to respect the rights of ownership; although Cook, later visitors (the most charitably disposed missionaries among them), and even strangers at the present time are agreed in attributing to the lower classes of Hawaiians an unpleasant tendency to pilfer which often causes most unnecessary annoyance in addition to the actual loss.

Cook's description of the Hawaiians as being vigorous, active, and most expert swimmers is perfectly endorsed by every observer. "It was very common to see women, with infants at the breast, when the surf was so high that they could not land in canoes, leap overboard and without endangering the little ones swim to the shore through a sea that looked dreadful." This almost amphibious habit, still conspicuous, will receive attention in a later chapter.

The dress of these people was usually very scanty; although not any more so than is common with natives of the tropics all round the world. The men as a rule were satisfied with a loin cloth, *maro*, made from the fibre of the paper mulberry, plantations of which trees — set out in regular rows and carefully tended — were numerous. The women used larger pieces of the same cloth wound around the body and reaching from just below the breasts to the middle of the thighs. Frequently the women added another piece, thrown

loosely over the shoulders and covering pretty much all of the *torso*. The chiefs never appeared in public without being more or less gorgeously robed.

But a certain cloak or cape, and its complementary head-covering, deserve to be specially remembered, because they were a conspicuous feature of social and class distinction. Cook's description is not only the first but, all things considered, the most satisfactory. "Amongst the articles which they brought to barter this day, we could not help taking notice of a particular sort of cloak and cap, which — even in countries where dress is more particularly attended to — might be reckoned elegant. The first are nearly of the size and shape of the short cloaks worn by women in England and by men in Spain, reaching to the middle of the back and tied loosely before. The ground of them is a network upon which the most beautiful red and yellow feathers are so closely fixed, that the surface might be compared to the thickest and richest velvet, which they resemble both as to feel and the glossy appearance. The manner of varying the mixture is very different; some having triangular spaces of red and yellow alternately; others a kind of crescent; and some that were entirely red, had a broad yellow border which made them appear — at some distance — exactly like a scarlet cloak edged with gold lace. The brilliant colours of the feathers, in those which happened to be new, added not a little to their fine appearance; and we found that they were in high estimation with their owners, for they would not, at first, part with them for anything that we offered, asking

no less a price than a *mosquet*. However, some were afterwards purchased for very large nails. Such of them as were of the best sort, were scarce; and it would seem that they were used only on occasion of some particular ceremony or diversion; for the people who had them always made some gesticulations which we had seen used before by those who sang.

"The cap is made almost exactly like a helmet, with the middle part, or crest, sometimes a hand's breadth: and it sits very close to the head, having notches to admit the ears. It is a frame of twigs and osiers, covered with a network into which are wrought feathers, in the same manner as upon the cloaks, though rather closer, and less diversified; the greater part being red, with some black, yellow, or green stripes, on the sides, following the curve direction of the crest. These, probably, complete the dress, with the cloaks; for the natives, sometimes, appeared in both together."

One of the scientists of the Cook expedition judged the birds which supplied these feathers to be a species of *merops*, about the size of a sparrow, with a lithe and slender body, somewhat like that of a swallow which it also resembles in its mode of flight. To intrude a little personality, I may say that when I first visited the Hawaiian Islands, in 1866, the day our ship reached Honolulu was the birthday of King Kamehameha V, and the whole town was *en fête*. Some of these feather costumes were to be seen in the crowds; but inasmuch as none of them appeared to be actually or even remotely new, it was a reasonable assumption that their manufacture had already become "a lost art." The

legend, that one of the robes of state worn by the king of the Sandwich Islands was made of feathers, but a single one to be had from a single bird, must be taken somewhat cautiously.

If a full account of the ancient religion and native cults, as well as the strange customs connected therewith, were to be undertaken here, a very large volume would be the outcome. Because, as in every country where nature worship and demonology had the effect of endowing everything with a spirit, of good or of evil, the local deities vary in attributes directly as their number. We should have to give considerable space to each island, and there would be something to say for every one of the thousands of village communities. This is manifestly impossible and utterly unprofitable, therefore a brief statement must suffice.

The members of the Cook expedition observed that the Hawaiians shared with their southern ethnic connections, in fact all the peoples of Polynesia, the adoration of certain birds, superstitiously not æsthetically. Captain Clerke stated that he thought the raven was the particular object of this adoration with the Sandwich Islanders. His reason for this opinion was that at one of the villages he saw two tame ravens. He did not actually see them worshipped, but he was told they were sacred. He tried to buy them, but was consistently refused, although it was not a matter of price; and he was charged very strictly not to hurt or offend the birds, else to the wrath of the gods would be added bodily chastisement at the hands of the living.

Human sacrifice had a strong religious significance. Not only was this offered to propitiate the gods before going to war or undertaking any important enterprise; but it was the duty of the priests to kill several human beings at the time of a chief's funeral, apparently with the idea of providing him with attendants in the future state. The number of these unfortunate victims varied with the rank and importance of the chief; a dead king was sometimes supplied with thousands of these ghostly servitors. They were not selected because of their nearness to the dead man during life, as was often the case in other countries where the same custom was followed. They were designated, almost at haphazard, it would seem, by the priest and then an executioner stole up behind them and dashed out their brains with a club. There was just a semblance of mercy in that ignorance.

It was impossible for those earliest European visitors to gain a correct idea of the natives' belief regarding the life or condition after death. That they held firmly to the immortality of the soul is incontestible. Inquiry brought out nothing more satisfactory than that the breath, which those people appeared to consider the soul, or immortal part, went to the gods. The Hawaiians described vaguely the particular place in the nether world which they imagined was the abode of the dead; but the inquirers could not determine whether or not reward or punishment were associated with that spirit existence.

The later Europeans, traders, sailors, adventurers, paid little or no attention to the history of Hawaiian

religion, or indeed to history of any kind; and it was not until the first missionaries gave consideration to this important subject that we begin to get a gleam of light. The origin of *kapu*, *taboo*, so intimately associated with religion, goes back to the very beginning of human occupation of the islands.

There were Kahiko (a name which evidently meant "the ancient," or perhaps "the creator") and his wife, Kupulanakahau; besides these were the two immigrants, Kukalaniehu, and his wife, Kahakauakoko. Wakea, son of the first mentioned couple, and Papa (the oddity of this name will strike all readers!), daughter of the second pair, became the progenitors of the Hawaiian people. To Papa was given the greater dignity, for she was considered a goddess. She is credited with having produced the islands, as an ordinary woman bears children; and yet another of her offspring is claimed to have become a god. Apparent inconsistencies must be accepted without captious criticism.

Wakea was thought of much as a Patriarch, and until the renovation of moral ideas was complete throughout the entire populace, there was no serious objection raised to his gross immorality. He wished to commit incest with his firstborn daughter, and this unholy desire gave rise to *kapu*, the first prohibition of which forbade women to eat in the presence of their husbands. Wakea's object was, it is clear, to permit of a man indulging, unwitnessed, in a wicked passion. Papa, however, became apprised of what was going on and soundly berated her husband. "Upon this he was



angry, and forbade her the use of various kinds of food; such as in modern times have been *tabu* to women; degraded her — spit in her face, and put her away, and made a wife of his daughter. Hence the separate eating of the sexes uniformly; and the occasional separate lodging of husbands and wives, at the will of kings and priests; and hence the sanction of the separation at pleasure, of husbands and wives, and of the grossest pollution, incest, and fraud. The union of a brother and sister in the highest ranks became fashionable, and continued so till the revealed will of God was made known to them by our Mission.” \*

The religious notions of the Hawaiians may be summed up thus: while comparatively simple at the beginning, the rites before long came to be nothing but a confused mass of weird practices. Gods, who were at once tyrannical and capricious, ruled without mercy over a people devoid of true morality; and this was accomplished through the machinations of priests who were all as vile as could be. Fear totally supplanted law; for of the latter there was none, when every king and chief gave his wildest fancy the freest rein, holding the lives and property of his subjects or serfs as his to do with as he pleased.

Of the innumerable deities born of their terrors, there were a few who were, perhaps, somewhat more dreaded than the rest. Pélé, goddess of volcanoes, swept away the villages, destroyed their savings, and made a broad path of sterility and death where had been fertile fields. In her trail came Kamohoalii, the god

\* Bingham, *op. cit.*

of pestilential vapours, Keuakepo, the god who sent the downpour of fire, Kanokekili, the god of thunder. All these dwelt in the volcanoes and their one delight was to overwhelm the people with disaster. Of little account were the offerings made by the peasants through the priests that these last might try to placate the cruel powers. The priests themselves too often took all for themselves and left the people to suffer even more. It would have been well for the Hawaiians had they been without a religion for centuries before the Christian missionaries brought to them a knowledge of the true faith.

## CHAPTER VI

### *LAND TENURE AND COGNATE SUBJECTS*

**I**N the preamble of the Joint Resolution of the two Houses of the United States Congress, July 7, 1898, which provided for the annexation of the Hawaiian Islands, it was specified that the absolute fee and ownership of all public, Government, or Crown lands, public buildings or edifices, ports, harbours, military equipment, and all other public property of every kind and description which had belonged to the Government of the Hawaiian Islands, together with every right and appurtenance thereunto appertaining, should be transferred to the United States. In other words, the government of the United States absolutely supplanted that of the islands, whether the latter were technically republican or monarchical.

It was, however, specifically provided that the public land laws of the United States should not apply to Hawaii. That is to say: it was not intended, nor has it yet been provided, that the public lands in the Hawaiian Islands should be surveyed by townships of six miles square, divided into sections of six hundred and forty acres each, and these again subdivided into quarter sections, of one hundred and sixty acres, to be thrown open to homestead and pre-emption entry, upon payment of the standard price of one dollar and

a quarter per acre, or otherwise acquired as is by law contemplated in the United States proper.

On the contrary, it has been explicitly provided that the public property, land, and all appurtenances shall be reserved for the use of the Territory of Hawaii, and shall be under the control of the territorial government. Such property is to be maintained, managed, and cared for by the territorial government at its own expense, until otherwise provided by Congress, or unless taken for the use of the United States by direction of the president or of the governor of Hawaii. This transferred property, then, became the main source of revenue for the maintenance of the territorial government, and it therefore becomes important to understand clearly how that government is constituted.

By Act of Congress, April 3, 1900, a territorial form of government, substantially the same as that which had been generally recognised in the territories of the United States proper, was established, with its capital at Honolulu, on the island of Oahu. At its head is a governor, who holds office for four years, appointed by the president, the appointment subject to confirmation by the United States Senate. There are a Senate, composed of fifteen members, and a House of Representatives, with thirty members. All these officials must be citizens of the territory, and citizenship was thus defined: all persons who were citizens of the Republic of Hawaii on August 12, 1898, the date when the annexation was ratified and confirmed, were declared citizens of the United States and of the Territory of Hawaii. Citizens of the United States, resi-

dent in the Hawaiian Islands on or since August 12, 1898, provided that residence has been for one continuous year, are citizens of the territory. It may not be generally known that the Act of Congress distinctly made this provision: Chinese persons who were *bona fide* citizens of the Republic of Hawaii on August 12, 1898 became citizens by virtue of the provisions of this act. A Chinese child who had been born in Hawaii in 1885, but whose father was not a naturalised Hawaiian, and was taken to China by his mother, was declared to be entitled to re-enter that territory, wherein his father still resided.

The general laws of the territory are those of the United States, when such laws are not inapplicable. This provision defines the mode of electing territorial senators and representatives, as well as the one delegate to the House of Representatives of the United States, Washington, who is provided for by Act of Congress. The complications which were inevitable because of the recognition of citizens and rights of naturalised Chinese will be considered in a later chapter.

Clearly, then, the incorporating Act of the Territory of Hawaii left private ownership of land just as it had been, as related to the central government, whether it was kingdom, republic, or territory, when the land tenure was established by the "Great Division" of 1848. Sufficient has already been said of the general scope and effect of this royal act of Kamehameha III, but it is well to give some particulars. It is also right to note that the effort of later sovereigns to annul

Kamehameha III's magnanimity proved ineffective and led to disasters for themselves.

About 984,000 acres, or nearly one-fourth of the inhabited area, were set apart for the support of the royal family. As the total area of the islands is estimated at 6,449 square miles, or 4,159,360 acres, it will be seen that the uninhabited area is assumed to be but about 223,360 acres. When we take into consideration the volcanic origin of the islands and their general geological structure, this is a surprisingly small proportion of actually waste land. Nearly one and a half million acres were assigned for the use of the Government; that is, to provide revenue sufficient to carry on the administration, and of course the royal household, directly or indirectly, derived some benefit from this apportionment. More than one million six hundred thousand acres were handed over to the various hereditary chiefs, the feudal barons of Hawaii. If "the tenure by which lands were held *before* 1838 was strictly feudal, resembling that of Germany in the eleventh century, and lands were sometimes enfeoffed to the seventh degree,"\* it is not altogether easy for the ordinary reader to appreciate the improvement which this change brought about for the great mass of the population. The few of the common people who had been able to secure private holdings of land were given deeds conveying the fee-simple, or absolute ownership. These properties had come through the generosity of a king or a very exceptional chief. With these private grants, if they may be so distinguished, went the right

\* See *Enc. Brit.*, eleventh ed., article, *Hawaii*, subdivision, *Agriculture*.

to use the irrigating ditches, constructed at government expense, as well as the privilege of fishing in certain sea-areas adjacent to their properties. These same privileges, of irrigation and fishing, were likewise attached to the estates of the Crown, the Government, and the Chiefs.

These private properties, apart from the chiefs' lands, amounted to some twenty-eight thousand acres, or less than one per cent of the whole area of the kingdom. They were nearly all small and isolated patches of irregular shapes, and were so hemmed in by the Crown, the Government, or the Chiefs' lands as to be of doubtful value; therefore the benefit which the fee-simple conferred was not a matter of so much importance as it might seem to be.

The influence of custom speedily asserted itself to the disadvantage of the common people, and some of the chiefs' estates were seriously impaired because of similar influence. Being unaccustomed to any independence, because from time immemorial they had lived a hand to mouth existence, or cultivated their village communal fields at the command of hard taskmasters, the peasants proved themselves incapable of managing even the small patches which were given them, and these were rarely of greater extent than ten acres.

Most of these small owners incurred debts, too frequently through dissipation and silly extravagance, which they could not pay and the foreclosure of liens upon the land resulted in the passing of title to foreigners against whom there was at that time no invidious

discrimination as to rights to hold real property. This was the humble beginning of some of the great estates which are now held by non-Hawaiians.

From a commendable desire to curb the tendency towards monopoly, which is most conspicuous in the direction of sugar, rice, and timber plantations, the United States Congress has enacted that no lease of agricultural land shall be granted, sold, or renewed by the government of the Territory of Hawaii for a longer period than fifteen years, and in every such case the land, or any part thereof so leased, may at any time during the term of the lease be withdrawn from the operation thereof for homestead or public purpose; in which case the rent reserved shall be reduced in proportion to the value of the part so withdrawn, and every such lease shall contain a provision to that effect.

In the same direction of wisdom was the provision that no lease of the government land should be for more than one thousand acres in a compact body; nor should two or more leases be given for contiguous or adjoining areas of one thousand acres each, which might be amalgamated and thus tend to the creation of a monopoly. For various reasons, and generally these, it must be admitted, were valid, it has been found desirable to stretch the limitations of this act so as to permit of the expansion of estates. To the credit of the territorial government it may be said that this seeming infraction of law has not worked to the serious disadvantage of the populace; although there have been some vehement protests by those who claim to



be the champions of popular rights against monopoly and "vested interests."

One very important reason for the apparent disproportion, in former times, of cultivated land to the whole area of that which was clearly arable, was given by the first observers. These concluded that for some cause, which they could not satisfactorily determine because of their short stay and entire ignorance of the language, the increase in population was not sufficient to render it necessary to expand the size of the fields. Although Cook stated that what he saw of agriculture justified his assuming that the natives were by no means novices in the art, and tilled their fields with an intensiveness fully comparable with anything he had seen in other parts of the Pacific Ocean, he was nevertheless impressed by the small extent of reclaimed and cultivated land.

Later knowledge made it clear to observers that the frequent and bloody wars, the horrible human sacrifices connected with religious rites or terrible superstitions, and infanticide that was very frequent were quite sufficient causes to explain the relative sparseness of the population and its seeming numerical stability. After the introduction of horses and their use in numbers became general, another, and rather peculiar, reason for the slow, almost non-increase of population, and eventually for its absolute decrease, was properly assigned. When the Hawaiian people learnt how to ride, they usually did so "barebacked" and astride. The women were quite as fond of mounting a horse in this way as were the men, indeed they knew no other

way to sit a horse. Mounted "cross saddle," they raced pell-mell over the country, and this habit, to express it as delicately as possible, could but have a very bad effect upon most women who were expecting to become mothers; not only was the birth rate effected, but too frequently the prospective mother lost her own life.

Modern writers who give their attention to the study of social and religious matters amongst uncultured or even heathen peoples (these last are now very few) have some difficulty in conveying to readers a clear idea of such institutions and their influence upon human character. If such be the case, how much more difficult was the task facing the earliest recorders of Hawaiian history, when studying those institutions which had such great influence upon the formation of character and the affairs that ruled general polity.

It must have been noticed that the present writer is somewhat disposed to attribute to the influence of stray Japanese considerable that was otherwise obscure in the social institutions of the Hawaiians. In Japan, the feudal system came to be a fairly fixed institution many centuries ago. Yoritomo Minamoto, born 1146, died 1198 A.D., is generally credited with having founded the feudal system of Japan, although some writers contend that it was established by Jimmu Tenno, the semi-divine progenitor of the Japanese people, in the sixth century before the Christian era. The civilisation of Japan was certainly of a high type long before the Hawaiian Islands were really brought under the permanent influence of Europeans.

Remembering the remarkable consistency and agreement which marked the recitations of native bards, absolutely a feat of memory and oral tradition, who gave the names of seventy-seven kings, there is a slight basis for saying that we have at least a semblance of Hawaiian history for several centuries prior to Cook's visit. One very conservative writer allows to those kings an average reign of only five years, and thus derives a traditionary history for a period of nearly four hundred years, or back into the fourteenth century. Judging by what we know of the length of time that historic rulers of Hawaii have held the throne, in circumstances which should have tended rather to shorten than to prolong life, and this therefore would increase the average, we may safely say that the four centuries could be increased to eight. Hawaiian kings and rulers were undoubtedly much addicted to over-indulgence with their intoxicant, *awa*, but its effect cannot have been so demoralising or tending to shorten life as was that of the vile liquors which Europeans introduced.

Before 1820, and at fairly frequent intervals since that date, Japanese junks have been stranded on the Hawaiian Islands, or the crews of shipwrecked ones have been rescued by the natives, or by whaling ships in nearby waters. If this has occurred within times of which we have authentic records, it is perfectly reasonable to assume that it happened in prehistoric times. Our knowledge of the Japanese makes it easy to understand how the feudal system could have been accomplished in that country absolutely without foreign

influence. On the other hand, it is extremely hard to convince ourselves that a similar institution could have been devised by the Hawaiians, whose chiefs or kings even were scarcely sufficiently cultured to have done so spontaneously. Yet feudalism was established, and for many centuries it must have flourished in the independent kingdoms of the separate islands. We know it did exist, with an ever-increasing tendency to blight the real material development of the country, for a time after the whole archipelago was united under the rule of one monarch, Kamehameha I.

This speculation does not in any serious way conflict with the general opinion of the Hawaiians, as part of the great mass of people inhabiting the groups of Pacific Islands, that "their mythology, traditions, manners and customs, language, and physical appearance, in their main features, are, so far as we had an opportunity of becoming acquainted with them, identically the same, yet differing in many respects from those of the islands to the westward of Tonga-taboo." \*

The social structure in the earliest times of which we can get a glimpse indicates a certain homogeneity. Gradually this changed to the debased rule of chiefs and slaves. With feudalism and hereditary rights, the separation into classes became more marked and unsatisfactory. The priestly class combined heredity with selection by training and influence: this, too, was obnoxious to the masses.

\* Ellis, *op. cit.*

## CHAPTER VII

### *THE PASSING OF HAWAIIAN RULE*

**I**N the opinion of the present writer, the first premonition of the instability of the native rule was given at a time much further back than the events of the third quarter of the nineteenth century, although most authorities see nothing ominous until the disturbances which came with the end of the Kamehameha line.

That there were portentous signs in some of the occurrences at the time of Vancouver's final visit are now clear to the mind of many. That estimable man's deportment in every way tended to remove the ill effects of Cook's murder, and to put the British in a position of respect and potent influence. He had given militant aid; he had helped to develop the people by showing them how to build foreign-style vessels; he had effected a reconciliation between King Kamehameha and his favourite queen, Kaahumanu, who had left him because of jealousy fomented by unfriendly chiefs, and this ensured for himself, as well as for his royal master, the gratitude and affection of the two most powerful people of Oahu. His advice had been of a wholesome kind likely to make a lasting impression with king, queens, chiefs, and common people. But without intending to detract from Vancouver's motives or acts, it must be remembered that

he was a loyal subject, and his main idea was to promote the dignity of *his* king and advance the interests of *his* own fellow-countrymen.

The volatile Hawaiians at once seemed to feel that their only safety lay in securing the protection of the puissant king whom Vancouver represented. Not only did this seem to be imperatively necessary lest another great European power than Great Britain, or possibly the young and aggressive United States, might endeavour to absorb their country, but they were justly apprehensive of internal dissension. This last mentioned fear was demonstrated to be a substantial one almost immediately; because before Vancouver finally sailed away, the people of Maui Island attacked Hawaii and would, if successful (which they came pretty near being), have absorbed that island and set up their own king as the first ruler of the whole group.

The Mauians were defeated mainly through assistance rendered by the foreigners, but the event had a powerful effect upon Kamehameha, and he certainly did make some overtures to Vancouver which looked very much like an offer to cede his rights. Whether the American version of this episode or the British is exactly correct, it is now impossible to say positively. The former declares the natives stated that their king and themselves wished merely to have the King of England give them protection against civil wars and foreign aggression. On the other hand, Vancouver is declared to have left with Kamehameha I a statement to this effect: "Kamehameha made the most solemn

concession of the island of Owyhee [Hawaii] to His Britannic Majesty, his heirs, etc.; and himself, with his attending chiefs, unanimously acknowledged themselves subjects to the British Crown."

Later, there was a recurrence of this seeming disposition to seek protection from or annexation to Great Britain. Apparently it all came to nothing, and for more than a century Hawaii was an independent nation. But there seems to have been something ominous in the mere fact. It indicated a certain inherent weakness that eventually would cause the passing of Hawaiian rule. So long as the Pacific Ocean remained a comparatively little travelled sea, the importance of the group of islands was virtually negligible. It so happened that nothing occurred to change these conditions until after the nineteenth century had wrought a part of its mighty effects. Yet had any untoward circumstance sprung up previously, it is more than probable there would have been seizure, with inevitable war between the United States and the aggressor; or peaceful transfer to but one possible great power, the United States of America.

We must, with almost brutal frankness, attribute the real beginning of the series of events which finally culminated in the passing of Hawaiian rule, to the terrible shock which the native culture sustained in its first permanent and sustained intercourse with Europeans. Cook tried earnestly and humanely to prevent one evil result being implanted; but the viciousness of some of his seamen, who were diseased, and the willing prostitution of the native women com-

pletely balked his efforts. In 1778 the seeds of a disease were implanted that was to number its victims by the scores of thousands.

Cook's estimate of the population of all the islands at four hundred thousand people was a ludicrous exaggeration. It could hardly have been one-half of that, and in less than fifty years from the date of Cook's first visit, a careful computation put the total population of the archipelago at not to exceed one hundred and fifty thousand souls, of whom more than one-half lived on the largest island, Hawaii. In 1849, the population, as determined by a reasonably accurate census, was eighty thousand; in 1853, seventy-three thousand, of whom a few more than two thousand were foreigners. In 1860, the number had fallen to sixty-nine thousand eight hundred, including nearly three thousand foreigners, but excluding probably a thousand natives who were away from home at the time of taking the census, on merchant ships, engaged in the guano trade, or in other enterprises. Then, for a time, it was thought that the decrease in the native population had been checked; and so it may have been, but the arrest in this depopulation was certainly not long continued.

According to the census of the United States for 1910, the total population of the Territory of Hawaii was 191,909, an increase of 37,908, or 24.61 per cent since 1900. The population was divided as follows: pure Hawaiian, 26,041; half Hawaiian, 12,506; Japanese, 79,674; Chinese, 21,674; Portuguese, 22,303; Spanish, 1,990; Porto Ricans, 4,890; other Cauca-



sians including Americans, British, Germans, 14,867; black and mulatto, 695; all others 7,269. The decrease in the number of pure Hawaiians in ten years was 3,746; the increase in the number of half Hawaiians 4,658. As the islands have a total area of 6,449 square miles, this population means an average of 29.75 persons to the mile. The census bureau estimated the population for 1912 as 200,065. Chinese and Korean immigration is prohibited. Aside from the horrible disease that has been already alluded to, the native Hawaiians have suffered terribly from several other maladies which were unknown amongst them until imported by foreigners. Of these the most fatal have been dysentery, influenza, measles, and pulmonary tuberculosis. It cannot be wholly to the impact of foreign civilisation that the sad passing away of the true Hawaiian is to be attributed. We must, reluctantly, recognise what so many charitable observers have commented upon, a seemingly natural tendency towards depravity and vice, while to those destructive causes must be added the awful prevalence of infanticide. Even to-day, in spite of the efforts of American officials, this crime, whether by murder of the born infant or abortion, often brought about by means which cause the mother's death as well, is horribly prevalent.

Added to all these causes making for degeneracy, is the further one that marriage between Caucasians and Hawaiians rarely results in offspring who display the strength of either parent; either the virility of the father or the charm of the mother. Inter marriages

between Hawaiian women and men of the Mongolian race often bear most admirable results, but upon this subject more will be said in a later chapter.

Hawaiian girls, as a rule, show a decided preference for European mates over young men of their own blood. Upon this subject another author has quite recently expressed himself so perfectly in accord with the present writer's views, that quotation is but fair. "There are notable exceptions of part-Hawaiians in important public and private positions, but as a rule, among the men at least, it seems to be the weak qualities of both races which are exemplified in the children of mixed marriages. As the Hawaiian blood becomes more and more diluted this may not be the case, but as it is now it makes even sadder the breaking up of the race, because too often in the half-Hawaiian it is the moral weakness that will be noted and imputed to the native blood, not the physical strength; the love of gambling, not the honesty; the vacillation, not the loyalty; the trickiness, not the childlike simplicity. An ethnologist, a few generations hence, in attempting to reconstruct from the predominant characteristics of their mongrel descendants a picture of the ancient Hawaiian race, will make them a people despicable and thoroughly degraded. And those who have known them in their integrity, like children faulty and volatile, but like children eager to be taught and susceptible to every good influence, will no longer be there to defend them. The man who would see the remnants of a genial, kindly, affectionate race must see them now or never." \*

\* Castle, *op. cit.*

It may well be asked: "Was it not inevitable that the rule must pass from the hands of a people displaying such traits and possessing such tendencies?"

It must be stated here that King Kamehameha IV, who was proclaimed December 16, 1854 and took the oath (practically the same as coronation) January 11, 1855, married, on the 16th of June, 1856, Emma, daughter of Naea, a chief lineally descended from the ancient kings of Hawaii. This Queen Emma figures prominently in the preliminaries which led up to the ultimate passing of Hawaiian rule. Her mother, who was known as Fanny Kekua, was the daughter of the famous American (his nationality is disputed), John Young, whom the natives called Keoni Ana, the confidential adviser of Kamehameha I, upon whom that monarch delighted to shower honours. Young married a female chief, one Kaoanaeha, who was of the very highest rank outside the royal family itself. Queen Emma was therefore one-fourth English or American blood, while the other three parts were of the most aristocratic and purest Hawaiian strain.

In her infancy, Emma was adopted by Dr. Rooke, an English medical practitioner living at Honolulu. The adoptive father saw to it carefully that her education and natural parts were developed in such a way as to fit her for any position she might be called upon to fill in mature life. She was conspicuous for her comeliness, grace, and dignity, and she made herself very dear to the Hawaiian masses by her constant effort to assist her royal husband in everything he undertook for the welfare and advancement of his subjects.

On the 20th of May, 1858, Queen Emma bore a son who, by royal letters patent, dated the 29th of that same month, was declared to be the heir-apparent with the title "His Royal Highness the Prince of Hawaii." Attention hardly needs to be drawn to the sincere flattery of this imitation.

On October 3, 1858, at an extraordinary session of the House of Nobles, summoned to convene at the Palace, the baby was formally designated heir and successor to the throne — the nobles concurring and swearing allegiance. The following day the appointment was formally proclaimed throughout the kingdom, and in due course was notified to all friendly powers. It was the loss of this greatly beloved son, upon whose future so much was to be built, that broke Kamehameha IV's heart, causing his death at the early age of twenty-nine, and the accession of his elder brother, who took the title of Kamehameha V, and with his death ended the old royal line of "The Kamehamehas," as the Hawaiians delight to call them. For Kamehameha V did not designate his successor and Lunalilo, a representative of a famous feudal line, but not strictly of the blood royal, was elected king. He died in a couple of years and was succeeded, again through election, by Kalakaua; "King David," he was dubbed by some, for David was his baptismal name. It was in his time that the reactionary constitution, reverting to conditions of the past that greatly favoured the king and chiefs to the enormous disadvantage of the commoners, went into effect by the king's proclamation alone, without the statutory

action in approval of the representatives of the people. This produced dissatisfaction which presaged the disasters, from the royal point of view, of the future.

When Kalakaua secured the crown by election in 1874, ex-Queen Emma attempted to re-assert her influence and contested the election unsuccessfully. Although suspected of being imbued with too strong a pro-British feeling because of her being a devout member of the Anglican communion, it is reasonably sure that had she gained the control of government, the political and material prosperity of the islands would have been conserved and expanded. The charge that she intended to establish a state religion, conforming to the ritual of the Church of England, if she gained the throne, is probably true, and had she succeeded it might have been disastrous, although it is difficult to see that it would necessarily have been fatal to her administration. Undoubtedly, Queen Emma, at that time, was not too friendly in her feelings towards the United States, if she was not openly antagonistic.

Whatever may be said against the moral character of the members of "The Kamehameha Line" and the personal behaviour of some of them, they must be credited with having displayed wisdom in the choice of their advisers. Seeming to realise that the natives had not attained the qualifications for such important functions — partly through inherent defect but mainly because of lack of experience — they called upon, as a rule, the ablest and most public-spirited of the American and European residents to give their aid in carrying

on the government. From amongst those unselfish, competent, and unprejudiced men the chief Cabinet Ministers and the Justices of the Supreme Court were chosen. From the date of adoption of the first constitution, during the early years of Kamehameha III's reign (1824-1854) until the election of King Kalakaua, but one native sat on the Supreme Bench.

Kalakaua was almost insane in his jealousy of the increasing wealth and developing power of the foreigners, and he had the bad taste as well as the poor judgment to let his feelings show themselves, with the inevitable result that he drove away from himself all who might have rendered wise and useful assistance; who might possibly have helped his country to weather the impending storm. Kalakaua surrounded himself with natives and foreigners who flattered him and intensified his race prejudice. In this way those sycophants secured large sums of money from the royal purse and the state treasury, as well as great estates of the best land at the king's disposal. There was rarely any good reason for his munificence. The properties which were acquired in this reprehensible manner were on a totally different basis from the estates which some foreigners had acquired under Kalakaua's predecessors. Those had been secured by purchase at perfectly commensurate prices; or as reasonable gifts for extraordinary "services rendered," and in many of these last mentioned cases, the lands had been made over by the grantees to the common people to be used for educational purposes.

The situation in 1887 was, therefore, anything but

satisfactory to the wise men, whether natives or foreigners, who had the real interests of the country at heart; and there was naturally general and serious discontent at the state of affairs. Now was begun a secret movement to resist further royal effort to curtail the rights of the masses and to check the demoralisation due to the king's reckless extravagance. The people were ready to demand speedy and radical reforms in every direction. Some organisation was effected by the malcontents and arms were secured. Actual attack upon the palace and a plan to force the king to grant demands for reform or to abdicate were seriously contemplated; but saner counsels prevailed and a public mass meeting was called to memorialise the king. The foreign residents generally had communicated their fears of personal danger to their respective governments, and had asked for interference and protection. Passing over many stirring events of King Kalakaua's reign, we come to his death in the Palace Hotel, San Francisco, on January 20, 1891, and now the last act of the drama (or should it be called a "tragedy"?) opens.

Having no heir, Kalakaua had named his sister Liliuokalani as heir-apparent. She took office January 29, 1891. What was to have been expected under her administration is clearly indicated by a remark made to S. M. Damon, Minister of Finance under the Republic and envoy from Hawaii to Queen Victoria's Diamond Jubilee. He had said that what Hawaii needed was a responsible Ministry. Her retort was, "My Ministers shall be responsible to me!" She at

once made it apparent that she intended to be autocratic and that she would make every effort to revive an absolute monarchy. She prepared a new constitution, objectionable in many ways: one of them was the disfranchising of a large class of citizens — foreigners notably. The result was an uprising similar to that of 1887. Various parties advocated different courses: there was, of course, the royalist party; another declared the monarchy forfeited by its own act and demanded a Republic; another, whose leaders were dubbed "Sons of Missionaries," for obvious reasons, sought to found a "Gospel Republic," which was, in fact, to be a purely commercial enterprise contributing mainly to the benefit of its advocates. In the midst of this confusion, the U.S.S. *Boston* arrived and landed troops. Comment upon the ethics of this episode is refrained from, and readers are referred to other sources for information for and against. Queen Liliuokalani, alleging *force majeure*, surrendered the throne under protest. She appealed to the government of the United States for restitution of her rights; but the Hawaiian people, natives and foreigners acting together, had taken possession of the government, reorganised the Republic, and a treaty of annexation to the United States was submitted just before President Harrison's administration closed, March 4, 1893. President Cleveland promptly withdrew this and sent James H. Blount to investigate the state of affairs in the islands. The interesting report made by this commissioner shows how King Kalakaua had been compelled to dismiss his obnoxious Cabinet and that



the new one, sworn in July 1, 1887, was generally considered to have been one of the strongest and ablest that ever held office. Important constitutional amendments were secured which not only confirmed to the people the possession of their civil rights and brought about material prosperity, but secured the suffrage for Americans and Europeans, upon naturalisation, a privilege which had until then been stubbornly withheld. This last mentioned gain was distinctly in the line of equity, because the white residents had been paying eighty-seven per cent of the revenue. It was a patent case of taxation without representation and in this instance Britons were in perfect harmony with Americans in resisting.

Blount's report was of such a nature as to induce President Cleveland to send Albert S. Willis with secret instructions as special ambassador to Queen Liliuokalani, and assurance of a disposition to restore her. He secured from her a promise of a general amnesty, and then, June 19, 1893, he made a demand upon the provisional Republican government for the restoration of the Queen. President Sanford B. Dole declined to comply, and on May 20, 1894 a convention was called which founded the Republic of Hawaii. This was officially proclaimed on the Fourth of the following July, Dole being made the President *de facto*. The choice of the date was not an accident.

For a time Queen Liliuokalani seemed to acquiesce in the changed conditions; but later, January, 1895, she renewed her demands. The act tending to disturb the peace, the Queen and a large number of her asso-

ciates were tried for treason and convicted; fines and terms of imprisonment were imposed. Having signed a formal letter of abdication on January 25th, she, with many of her personal followers, was pardoned in September, and on the following New Year's Day the rest were included in the pardon, the fines being remitted.

After President McKinley's inauguration, March 4, 1897, negotiations for annexation were renewed and on June 16th, a new treaty was signed at Washington. The transfer of sovereignty was made on August 12, 1898, and it is interesting to note that the very identical flag which commissioner Blount had hauled down was raised to confirm the passing of Hawaiian rule.

As was to be expected, the transfer was looked upon in widely diverging ways. That it was favoured by a large majority is self-evident, or it would not have occurred. The ex-Queen, practically all the royal household, and a small number of royalists resented it bitterly; and with them were associated a rather surprisingly large number of Americans and Europeans — protégées of the Court or inoculated with the virus of snobbery — who to this day declare that the islands should be ceded back to the Hawaiians and the royal line of sovereigns restored.

There was a large community of Asiatics who had no voice in the matter, but whose personal interests led them to object strenuously to the passing of the weak Hawaiian rule. The complications with Japan concerning immigration were probably the most potent causes of these objections.

## CHAPTER VIII

### *THE COMING OF AMERICAN RULE*

**T**HE disappointment of the majority of Hawaiians who first sought annexation to the United States was undoubtedly great and sincere when they realised that their overtures were rejected. Yet in a certain way the failure worked to their advantage. It threw them back upon themselves, compelled them to develop their country and their resources, and when the time was ripe for the transfer they were a more desirable adjunct than they otherwise would have been.

To consider first the reasons that led the American government to consent, by such an overwhelming vote of the Senators and Representatives in Congress assembled, to accept the offer of the Hawaiian government and people to cede their country to the United States, it is interesting and instructive to read a little of the "Joint Resolution To provide for annexing the Hawaiian Islands to the United States." It is dated July 7, 1898. Preamble "Whereas the Government of the Republic of Hawaii having, in due form, signified its consent, in the manner provided by its constitution, to cede absolutely and without reserve to the United States of America all rights of sovereignty of whatsoever kind in and over the Hawaiian Islands and their dependencies, . . . Section I. Cession accepted. That said cession is accepted, ratified and confirmed, and

that the said Hawaiian Islands and their dependencies be, and they are hereby, annexed as a part of the territory of the United States and are subject to the sovereign dominion thereof, and that all and singular the property and rights hereinbefore mentioned are vested in the United States of America."

As a matter of fact, the Hawaiian constitution of 1894, that under which the country was governed at the time of annexation, contains no provision such as is implied in the quoted Preamble. This, however, is a technical objection and is of so little importance that no one has seen fit hitherto to comment upon it because the sovereign power being vested in the Executive, Legislative, and Judicial branches of the government, the act of the first two, when not pronounced unconstitutional by the third, is valid even if no specific mention is made of treaty-making powers.

As has been already stated, the treaty of annexation was signed at Washington, June 6, 1897, but inasmuch as its ratification by the Senate appeared to be uncertain, the above-mentioned Joint Resolution, as an extreme measure, was introduced by Senator Newlands, of Nevada, and passed in the Upper House by a vote of 42 to 21, and in the Lower by 209 to 91. It was signed by the President on the same day it was passed.

It would be an unnecessary re-telling of history to comment at any length upon the reception which the treaty of annexation and the formal transfer of sovereignty had in the United States proper. It is sufficient to say that many objected on principle to the expansion

of territory beyond the limits of the continent. Others viewed the act as an unwise concession to certain vested interests. Others deferred their adverse comment until it was decided what should be the political status of the newly acquired possession. When it was determined that what had been the independent Republic of Hawaii should be organised as the Territory of Hawaii, differing radically from the insular possessions, Porto Rico and the Philippines, these critics claimed to see the establishment of what may be at some future time a dangerous precedent.

The political organisation of the territory is now just the same as that of any of the states. The fundamental act of organisation contains no clause which prohibits the promotion of the territory to the rank and dignity of statehood; therefore there seems to be no valid reason why such an application should not eventually be made. On the other hand, however, there are cogent reasons why such application should not be made too hastily; and not until political and social conditions are more stable than at present. Above all, statehood had better be deferred until the percentage of Americans, in contradistinction to true Hawaiian citizens, has greatly increased.

Fundamentally, the objection to Hawaiian annexation on the ground that a possibly awkward precedent may have been established, hardly seems to be a valid one, if that were all that could be said against making the Territory of Hawaii an integral part of the United States in a sense which cannot yet be applied to any other of America's over-seas possessions; and which

has not been seriously considered in the case of Porto Rico, the Philippines, or any other. There are probably no Hawaiians upwards of twelve years of age who cannot speak and read English — or if there are any they have escaped the sharp eyes of the school inspectors.

For this reason and the added one of political training, they are prepared to conform to our institutions as the Spanish-speaking peoples of Porto Rico and the Philippines, as well as the few uncivilised natives of the latter archipelago, are not yet and will not be for a long time, unless a miracle is wrought in the transformation of inherited characteristics. Hawaiians took most kindly to the game of politics as played by American rules; for they had already had considerable training at the hands of American teachers as well as not a little practice in popular elections on their own account.

Prior to annexation, the line of cleavage had been between royalists and liberals; the words sufficiently indicating the respective platforms. Some of the staunch supporters of the monarchy had refused to take the required oath of allegiance to the Republic, and had by that act been disfranchised. When these dissatisfied ones realised that, certainly in their day, there was to be no possibility of re-establishing Hawaiian independence and restoring of monarchical rule, most of them gave up their opposition, subscribed to the oath of allegiance to the United States of America, and thus secured registration and the suffrage.

It is amusing to note how promptly American political parties supplanted the conservative and progressive

ones of pre-annexation days. At home there were not many political plums to be picked; but it is astonishing how promptly our adopted citizens and colonists acquire the office-seeking habit. Whether or not this imitation is sincere flattery, is left for the individual reader to determine. The "Home Rule Party" — a meaningless term — was promptly formed. Its leaders promised to secure control of the territorial government and distribute offices carrying fat salaries with a liberal hand, if the Hawaiians would but cast in their lot with it. The two regular American parties, Democratic and Republican, were also organised promptly, and these have now practically accomplished the elimination of Home Rulers.

Hawaiian native politicians seem to have been much mistaken in the importance which they attached to the elective office of Congressional Delegate. The Home Rule party, since it very naturally controlled the first territorial legislature, secured this plum and sent to Washington a man who was credited with being a confirmed intriguer. To his disgust, however, he found upon reaching the capitol that his reputation for unreliability had preceded him, and that he was considered as of very little importance by administration officials, senators, and representatives. As the Republican party gained the ascendancy — even if the territory, like most of the states, went Democratic in 1912 — this delegate of doubtful value was replaced by one who is more truly representative, Prince Kuhio Kalanianoʻe, although his name appears in the Congressional Directory as J. Kalaniaʻole.

It will be seen that opposition to the annexation of Hawaii was not, after all, very fierce in the United States, although there were some outbursts of fiery oratory in the halls of Congress and upon platforms in various parts of the country, as well as more sustained efforts which had to be expressed in book form. That opposition has practically all passed away and the effort is now general with all classes to make the territory a worthy addition to our sovereign domain, and to guard it from all outside evil influence.

Of other opposition to the annexation it is well to speak. The Chinese who were interested in the opium traffic were, of course, strongly against the transfer because they had good reason to fear their business would be interfered with and, if not stopped altogether, would at least be subjected to some regulation of the traffic. It was certain, to the importers and vendors of the drug for smoking, that there would be, under American rule, greater moral and personal supervision brought to bear upon the Hawaiians to induce them to give up or refrain from the deadly habit.

It may properly be mentioned here that the most serious charge brought against King Kalakaua was that he accepted a bribe from a Chinese, one Ah Ki, of seventy-one thousand dollars gold (American standard) for licensing the unrestricted sale of opium throughout the islands. The king was compelled by public opinion and legislative opposition to cancel the license; but he failed to return the money bribe. Kalakaua was eventually adjudged a personal bankrupt, if such a thing is possible of a ruling sovereign. His personal



debts amounted to more than two hundred and fifty thousand dollars, and he made an assignment. Three trustees were named, who refused to return Ah Ki's money. The Chinese brought suit in the Supreme Court, but the decision was to the effect that "the King can do no wrong"; which, being interpreted, meant that Kalakaua could not be sued or held to account in any court of the kingdom.

To this subject of Chinese opposition to the transfer from Hawaiian to American flag, in its widest aspect, there will be a return in a later chapter wherein the Chinese in Hawaii will be discussed somewhat fully. The Japanese, who for a long time had been forbidden by their government to emigrate to Hawaii, or anywhere else, had been relieved from this prohibition and had been rapidly increasing in numbers. This, too, is a subject which deserves a special chapter.

It would be deliberate shutting of the eyes to facts to say that Great Britain was pleased with the increasing strength of American influence in Hawaii and looked with satisfaction upon the plan to cede the islands to the United States. Britons and Americans were often found to be working harmoniously together in efforts to develop wisely (and rarely entirely selfishly) the material resources of the kingdom and later republic, as well as to elevate the social and moral status of the natives.

Politically, however, there was always more or less jealousy. This, all the circumstances being duly considered, can hardly be wondered at when we bear in mind the fact that it was Englishmen who re-discovered

the islands and, by giving them the name of "Sandwich," seemed to assert a certain right to them.

Furthermore, it was Englishmen's influence that gave the first impetus to the modern development of islands and people. It was but natural that they should consider themselves as having a certain right of monopoly. The disposition of the royal house, after its members came to have real knowledge of the Christian religion, was rather towards the Church of England than towards the non-ritual (non-conformist or dissenting, the English called it) service which the earliest American missionaries followed. This again seemed to strengthen the proscriptive rights of the British.

There is yet one more very important point to consider. An examination of the map of the Pacific Ocean shows that a straight line from Cape Flattery, at the entrance to the Straits of Juan de Fuca (Washington and Vancouver Island), to Sydney, Australia, very nearly passes through Honolulu. When the Canadian Pacific Railway Company, about twenty-five years ago, opened its trans-Pacific line of steamers from Vancouver to Hongkong by way of Yokohama and Shanghai, it was announced that very soon there would be another line from Vancouver to Sydney, calling at Honolulu, and possibly other places in the South Pacific.

Furthermore, it was made known to the world generally that the British Postmaster General, acting in concert with the Canadian Dominion Government and the governments of Australia and New Zealand, would before long lay a submarine telegraph cable

from British Columbia to Australia. Both steamship line and cable were to be parts of the "All Red Route": that is, under the red or merchant flag of Great Britain. It was at that time contemplated to make some arrangement with the Hawaiian government for establishing a relay station for that cable on one of the islands. The concession of the bit of territory was to be a permanent matter so that the "Red" flag might fly there.

It is not a wild thing to say that, twenty years ago, there was some apprehension on the part of American statesmen lest Great Britain might secure such ascendancy in the Hawaiian Islands as to be more than an offset to American influence. This apprehension seems to be a necessary condition for explaining fully the resolution which was introduced in the United States Senate on May 31, 1894 by Senator Turpie, of Indiana. It reads: "Resolved, that of right it belongs wholly to the people of the Hawaiian Islands to establish and maintain their own form of government and domestic polity; that the United States ought in nowise to interfere therewith, and that any intervention in the political affairs of these islands by another government will be regarded as an act unfriendly to the United States." The vote was: Yeas, 55; Nays, 0; Not voting, 30. Whether this was intended merely as a rebuke to somebody at home, or officious Americans at Honolulu, may be decided at the reader's pleasure. It was certainly a notice of "Hands off!"

Sundry causes operated to delay action by the Canadian Pacific Railway, as to the steamship line, and the British Home and Colonial Governments, as

to the cable line, so that the few years slipped away. The ceding of the islands to the United States and the acceptance and annexation were accomplished facts. It is not too much to say that the appropriating of the Hawaiian Islands by the United States was displeasing to the Canadians generally.

Honolulu continues to be a port of call for the Vancouver-Auckland-Sydney steamers; but the submarine telegraph cable has to find a relay station at Fanning Island, a desolate, lonely rock absolutely away from all possibility of ever being on any ocean highway. If only the nations of the world would dwell together in peace, a much more desirable relay station for the British line might be had on one of the Hawaiian Islands; but since it is considered that the greatest value of that submarine cable is a strategic one, the bare possibility of its coming within the reach of aliens must be avoided!

Some Canadians frankly avow that their mother government was too slow, and let the chance of securing the Hawaiians slip through her fingers. But whatever British feeling of opposition there was for a time has pretty well passed away except among the prelates of the Church of England. Hawaii, having been once a missionary diocese of that hierarchy, the disposition to adhere to the rule, "once a bishop, always a bishop," operated for quite a time to delay the withdrawal of the English diocesan, and American complacency and courtesy submitted. The Englishman having to go, however, for his oath of allegiance to the sovereign head of his church was utterly incompatible

with his exercising jurisdiction in American territory. Although officially gone, the Church of England is not forgotten, but is still warmly beloved. There are yet a goodly number of church people who were confirmed by the Anglican bishop; and through the courtesy that ought always to rule in such matters, but unhappily does not consistently and invariably do so, there is still a service conducted as closely as compatible with changed conditions according to the English ritual.

The seeming departure of the United States from its traditions of confining itself to the continent of North America came as a shock to many statesmen the world over. Expansion having once begun, there might be no limits placed upon it; and for that reason there was opposition openly expressed in various parts of the world to the annexation of the Hawaiian Islands. In some of the European chancelleries there was a disposition to call the United States sharply to account for what was declared to be a breach of faith. Through the enunciation of the Monroe Doctrine, she had solemnly warned European powers to refrain from interference in the politics of the American hemisphere and not to seek to acquire territory in this part of the world. Yet here she was stretching out across the sea to annex property which in no way appertained to the American continent.

It is necessary, in order to get a clear idea of the world's surprise and annoyance, to read the magazines and newspapers of 1898 and 1899 carefully. When to that Hawaiian expansion were added the Philippines, Guam, and Tutuila, with the Manua group of the

Samoaan archipelago, the world's statesmen (including a very large number of Americans) loudly declared that the Monroe Doctrine had been rendered nugatory by the act of its own propounder. There have not been wanting evidences that some of the European powers are quite willing to avail themselves of the privilege which they now declare is open to them.

The omission of Porto Rico from the list of the United States' over-seas possessions is intentional, because it is tacitly agreed that the West Indies *may* be held to come within her sphere of influence. Yet the opposition which Germany has maintained to the United States acquiring by purchase the Danish West Indian islands, Santa Cruz, Saint Thomas, and Saint John, indicates a disposition to prevent, if possible, further expansion of the great American Republic-Empire. So far as the Hawaiian Islands are concerned, with the exception of Japan, the great nations of the world have come to realise that their administration by the United States removes what might easily have become a source of trouble.

## CHAPTER IX

### *DEVELOPMENT UNDER AMERICAN ADMINISTRATION*

SO great had the preponderance of American influence become throughout Hawaii, and especially on the islands of Oahu and Hawaii, that in 1898, when the formal transfer of sovereignty was made, and autonomy merged in the wider rule of the United States, there was really no confusion at all. As to a violent disruption, there was not a trace of it. This does not mean that there was no dissatisfaction: there was, but it was either selfish or sentimental, and in either case realised its own impotency.

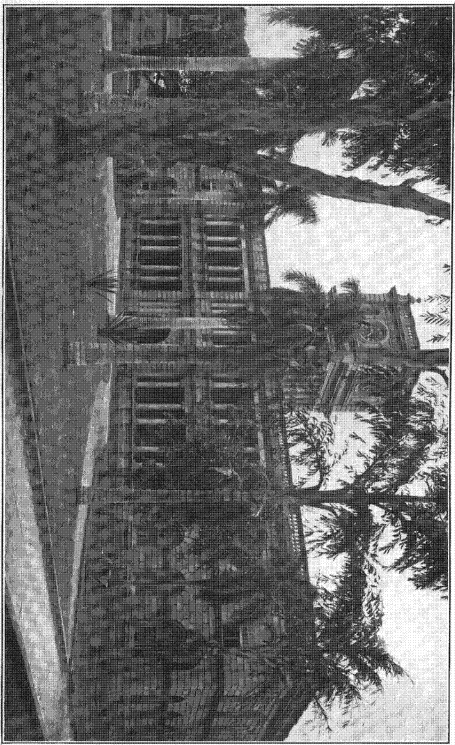
It is well at the very beginning of this chapter to mention one thing that might have been done with admirable effect. By the terms of the treaty of cession, all government and crown lands became absolutely the property of the United States and were accepted as a part of the public domain. It was to the revenue derived from those crown lands that the royal family, before deposition by the Republic, had looked for their maintenance; and if the United States Government had recognised the equity of the case by making an appropriation for the benefit of ex-queen Liliuokalani, it would have been a gracious act and one which would have tended to sugar-coat the pill

that must have been rather hard for the royal family and its supporters to swallow.

There is no question as to the rights of the United States in the premises. That certainty decided by the highest authority, this country stood upon its rights, and there was nothing more to be said; only the cost of a pleasing courtesy would not at all have impoverished the treasury of a great and rich country. When we think of the handsome revenue which the United States has received from Hawaii, and is still receiving from the territory, it adds a little poignancy to the regret that at least some consideration was not shown to Liliuokalani and her dependants.

Upon taking possession of these government and crown lands, the United States Congress immediately proceeded to pass laws so drafted as to offer every inducement to settlers to acquire property as true, permanent homesteaders. Every reasonable effort has been made to prevent the acquiring of large tracts for purely speculative purposes, and the success attending this effort has been gratifying. Upon ability to maintain this policy depends largely the future of The Coming Hawaii. In this connection it has to be remembered that the percentage of truly arable land in the entire territory is comparatively very small; and it has wisely been determined to secure for the country all possible benefit by a system of long leases on rather small portions of this tillable land granted to *bona fide* settlers. Upon such tracts, experience has already demonstrated that the improvements are greater and of a far more durable character than upon the few large





THE JUDICIARY BUILDING  
*Honolulu*



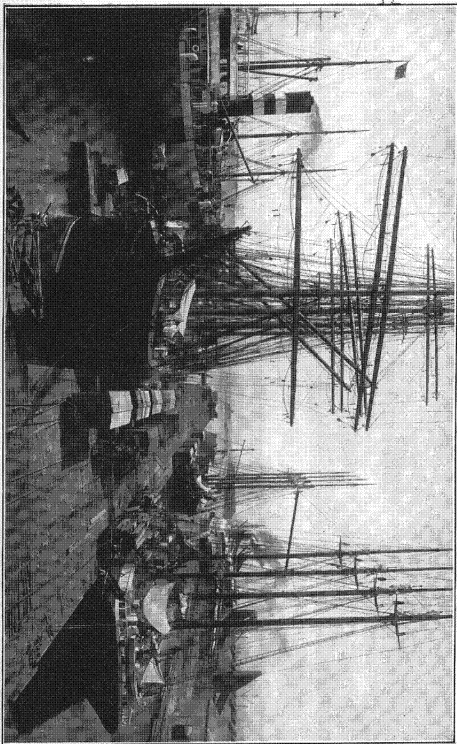
sections which have been secured by other than agriculturalists; while their very "homeliness" makes them a better asset than the biggest sugar or coffee plantations.

From the day when the formal act of transfer was accomplished at Honolulu, the development of the territory has been truly remarkable, and in all respects that progress has been along lines which have contributed to individual as well as territorial advantage. Nor has the benefit conferred upon the United States been a mere trifle. Of the political development it is hardly necessary to add anything to what has already been said. The universal franchise, to those who could and would qualify as citizens of the territory and therefore of the United States, was accepted gratefully and its responsibilities have been borne with a becoming dignity, all the conditions of a somewhat peculiar case being duly considered.

It is a little difficult to determine which one of many subjects should be given precedence in discussing the development of Hawaii under American rule: means of communication, that is, railways, highroads, ocean-going and inter-island steamer lines, the postal service, telegraph, telephone, etc.; education; sanitation, or any one of a dozen more, each one of which is deserving of praise. If preference is given to education, it does not necessarily follow that the others are considered merely of lesser importance. Because upon wise education depends the ability of the Hawaiian citizens eventually to take upon themselves the greater responsibilities of independent statehood.

It must have been noted that both under the mon-

archy and the republic, pleasing progress had been made in public education, and that, as a rule, the Hawaiian people, old and young, displayed an avidity for learning to read and write. When, therefore, the territory came under the direct supervision of the United States Commissioner of Education, as it would naturally do, it was necessary only to build broader upon a fairly good and substantial foundation that had already been laid. This was done with gratifying and encouraging results. But the school year of 1911-1912 (July 1, 1911 to June 30, 1912) marked a new era in Hawaii's educational experience. On the eleventh day of April, 1911, the territorial legislature passed an act, immediately signed by the governor, providing for a new method of financing the public schools. Provision was made for the payment of the salaries of all teachers, supervisors of schools, and principals, upon a classification which was based upon teachers' certificates and length of service. This law provided also that the total number of teachers, including supervisors and principals, who may be constantly employed in any one year, shall not exceed one for every thirty-five pupils enrolled during the preceding year, and that the total payroll shall not exceed forty-five thousand dollars per month, plus fifty dollars added for every thirty-five children of school age added to the enrolment of the public schools after June 30, 1911. One serious objection is to be raised to this apportionment of one teacher only to every thirty-five pupils in the public schools: if means permitted, the ratio should not be more than one to twenty.



SHIPPING IN HONOLULU HARBOUR



The general expenses of the Hawaiian Department of Public Instruction (which also exercises a certain supervision over all private and even denominational religious schools and colleges), including salaries, the construction and equipment of new buildings, and all other direct as well as contingent expenses, are provided for by budget estimate and special appropriation. The administration of the public schools is almost entirely centralised in this department, the personnel of which comprises the superintendent and six commissioners, appointed from the four counties into which the islands are divided politically. These are: first, the island of Hawaii; second, the islands of Maui, Molokai, Lanai, and Kahoolawa (called Maui County); third, the island of Oahu; fourth, the islands of Kauai and Niihau (called Kauai County). The counties are the senatorial districts of the territory. The superintendent and commissioners are appointed by the governor with the consent of the territorial senate. The only function connected with the public schools that is exercised by the local, or county, governments is the maintenance of the school buildings and grounds.

The course of study in the high schools, two in number, extends through four years, as does that of the normal school. During the school year of 1911-1912 a summer school for the special benefit of public school teachers was held at the normal school, Honolulu, for a term of six weeks. There was a total attendance of one hundred and twelve; of whom eighty-three took instruction in the course that fitted

them to secure certificates as teachers in the primary grade; and twenty for the grammar school grade certificates.

Attendance at either a public or a private school is obligatory for all children between the ages of six and seventeen years. In 1912 the public school system comprised the Territorial Normal School at Honolulu; two High Schools, one at Honolulu, the other at Hilo, Hawaii Island; three Industrial Schools, two of which are for boys and girls, respectively, who have been committed to them by the juvenile courts for misdemeanour; and one hundred and fifty-one schools of the primary and grammar grades. The total enrolment in these public schools was 23,752, of which number 12,965 were boys and 10,787 were girls. This total showed an increase of 3,155, or more than fifteen per cent over the preceding year. The average attendance in these schools was eighty-six per cent of the enrolment. Of the total enrolment, one hundred and forty-six pupils were in the Normal School, two hundred and forty-nine in the High Schools, three hundred and five in the Eighth Grade, four hundred and thirty-four in the Seventh Grade, eight hundred and three in the Sixth Grade, one thousand six hundred and forty-nine in the Fifth Grade, two thousand eight hundred and forty-one in the Fourth Grade, three thousand three hundred and twenty-five in the Third Grade, four thousand one hundred and seventy in the Second Grade, and nine thousand eight hundred and three in the First Grade. The full bearing of this statement of attendance is not to be clearly comprehended unless



one considers that the *total* population of the territory was, at that same time, only about one hundred and ninety-four thousand.

Excluding the normal school, it was found that forty-one and one-half per cent of all public school pupils were enrolled in the first grade. It must be remembered, should this last statement seem to be rather unsatisfactory, that the existing graded system has not been in force in the territory for a very long period. Furthermore, it must be borne in mind that the old tendency, among the native Hawaiians, to leave school as soon as the rudiments of an education had been secured still persists, as does the disposition with parents to let their children discontinue their education as soon as they have reached the limit of the obligatory period. For this latter reason, there is some justification in the necessity for earning a livelihood in order to contribute towards the family's support. These same remarks apply to the children of Asiatics as well as to the Portuguese.

There was expended, during the school year of 1911-1912, for public schools, the sum of \$722,912.57, of which \$92,577.92 was for new buildings. The total cost per pupil was \$30.43. In addition to the public schools, there were fifty-one private schools in the territory, ranging from kindergartens to colleges, and from purely secular to strictly denominational (religious) educational institutions. These had an enrolment of 6157 pupils; 3270 boys and 2887 girls. All of these institutions, whether secular or religious, are required to obtain permits from the Department

of Public Instruction, and to supply statistical information in conformity with law.

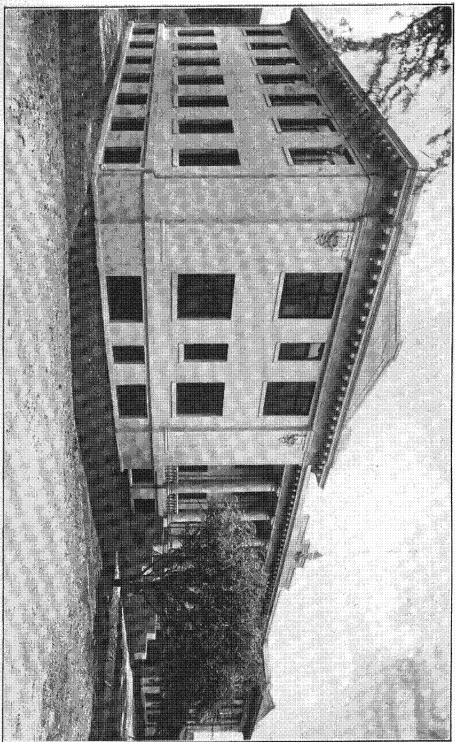
The thoroughly cosmopolitan character of the schools in Hawaii Territory is shown illuminatingly by the following classification of teachers and pupils by nationalities:

TEACHERS AND PUPILS IN HAWAIIAN SCHOOLS

	Teachers			Pupils		
	Public schools	Private schools	Totals	Public schools	Private schools	Totals
Hawaiian	68	15	83	3453	800	4253
Part Hawaiian	163	20	183	2765	1310	4075
American	222	204	426	459	710	1169
British	387	10	47	85	52	137
German	6	9	15	179	129	308
Portuguese	47	10	57	4214	1117	5331
Japanese	3	9	12	8368	930	9298
Chinese	23	7	30	2471	801	3272
Porto Rican	—	—	—	510	68	578
Korean	—	3	3	274	119	393
Others	13	13	26	974	121	1095
Grand Totals	582	300	882	23752	6157	29909

The number of the Japanese pupils increased from 1352 in 1900 to 9298 in 1912; and they now form more than thirty-one per cent of the total school enrolment in Hawaii; whereas in 1900 they constituted less than nine per cent of the entire enrolment. This information merits the careful attention of all readers, for obvious reasons.

Mention should be made just here of the College of Hawaii, at Honolulu, upon which the sanguine educa-



THE COLLEGE OF HAWAII



tionalists and hopeful citizens look as the nucleus of a future Territorial University. It now has a new building of re-enforced concrete, which cost \$66,500, and is equipped with a faculty of competent instructors. Statistics as to the enrolment, courses of study, and other details, are, unfortunately, not available at this moment. Note should be made, too, of a public library, also at the territorial capital, towards which Mr. Andrew Carnegie gave one hundred thousand dollars. By act of the territorial legislature this establishment will have an income of fifteen thousand dollars. It will contain, when opened, more than twenty thousand volumes, including the important collections of the Hawaiian Historical Society. As a source for historical and sociological research for future students this library will be invaluable.

It was claimed for the Territory of Hawaii that a few years ago there was a smaller percentage of illiterates amongst the inhabitants of the islands than there was in the State of Massachusetts. It must be emphasised, however, that this estimate excluded all Orientals. That education is now in a very satisfactory condition throughout the territory, scarcely needs to be affirmed. It is, furthermore, hardly necessary to state that the statistical information given here is taken from the Annual Report of the Hon. P. P. Claxton, United States Commissioner of Education for the year 1911-1912; although much of the information has been confirmed by this author's personal observations.

For several years past the prosperity of the islands has been most gratifying to all who take an interest in

our first over-seas possessions. Crops have been large and the prices secured by agriculturalists were good; new industries have been undertaken and old ones instilled with fresh life that has induced great expansion. The total value of all imports and exports for the fiscal year ended June 30, 1912 was over eighty-four million dollars. These figures do not include specie, the imports and exports of which amounted to very nearly two million dollars. The customs receipts were over one million six hundred and forty thousand dollars, of which sum the import duties were \$1,601,825.76. For the same fiscal year the surplus of receipts over disbursements was upwards of two hundred and thirty thousand dollars, which sum was remitted to the United States Treasury.

About nine-tenths of the whole volume of imports and exports represents direct trade between the territory and the United States proper. Practically all of this was carried in American vessels, as must be the case under existing Customs regulations; for the voyage to and from the islands, as relates to a United States port, is considered a coastwise one, and by the navigation laws of the United States only vessels flying the American flag and having an American register are permitted to engage in our coastwise trade. It may be stated, as a matter of interesting information, that the laws are so construed as to forbid of a vessel under any other flag from engaging in trade between any Atlantic coast port and any Pacific port, even when the voyage is made round Cape Horn or through the Straits of Magellan.

Strictly speaking, passengers are not allowed to embark (as their initial point) on any of the steamers of other countries than the United States to the islands or from them to the mainland. Passengers booked through to the Orient may "stop over" at Honolulu, and subsequently resume their voyage by any steamer they may select. Such through passengers from the Orient, holding tickets to, let us say, San Francisco, who wish to remain for a time in the islands, were, when the territory first came under American administration, required, by a strict interpretation of the United States coastwise traffic laws, to re-embark on an American steamer only; but this strictness was found to work a hardship in many cases, so that some consideration is now shown in this matter, at least to American citizens. Such passengers must be very careful, however, to have their luggage which is not required in their cabins sealed by the Customs officials at Honolulu, or it will be subjected to an additional and very rigid inspection at San Francisco.

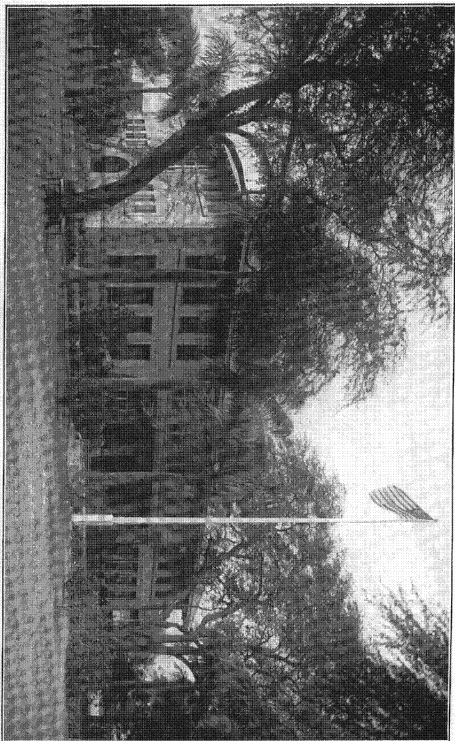
The bonded indebtedness, territorial four per cent bonds which were readily floated at a slightly higher price than par, was \$5,454,000, or three and eight one-hundredths per cent of the assessed value of real property. A portion of this indebtedness had been incurred for county developments and improvements. During the fiscal year of 1911-1912, four hundred and eighty-three homesteads, or more than twice as many as in any preceding year, were taken up, notwithstanding the present stringent provisions of the amendments of the organic act to secure genuine homesteading. The

percentage of homesteads taken by Americans and other Caucasians was larger during that year than usual. Complete returns have not yet been made up; but it is confidently expected that homestead statistics for the year 1912-1913 will show even more pleasing results. The territorial government has established a marketing bureau for the benefit of those specifically interested, and in their behalf, particularly, additional demonstration and experimental farms have been operated. In addition to these manifest aids, some progress in other ways has been made towards putting homesteading on a more satisfactory basis.

Besides the railway development, transportation facilities have been greatly and continuously improved during American rule. During one year alone, ten large ocean-going steamships were built, and several sturdy new boats added to the fleet for inter-island traffic. It must be remembered that for all intents and purposes this navigation between the islands is actually ocean work. Except on the sheltered lee-coasts, the vessel is exposed to very heavy weather, and these craft, even if they are small, must be staunch and seaworthy. In several harbours the construction of breakwaters and dredging have been carried on, greatly adding to the facilities for foreign and domestic intercourse.

It will hardly be expected that steam railways figure conspicuously in facilities for communication; yet there are already several hundred miles, in the aggregate, of narrow gauge lines, and on the island of Hawaii, one of standard (four feet eight and one half inches) gauge.





ONE OF HONOLULU'S PUBLIC SCHOOLS



This last will, before long, have something like one hundred miles in main line and feeders. Besides submarine cables eastward to the American continent and westward to the Philippine Islands and Japan, the territory is now in communication with the Pacific Coast by means of wireless telegraphy and, by the time this book is in the hands of readers, the same facility will be furnished to Japan. All the important islands have had wireless stations for some time.

Great attention has been given to public works of utility and sanitation, mainly roads, water supply, sewerage systems, wharves and harbours, school buildings, and other public edifices. Consistently, since the transfer of sovereignty, the utmost attention has been given to the public health; that is one of the broadest subjects with which the territorial government has to do. In the year 1912, a most vigorous campaign was waged against the mosquito, because of the first and only case of yellow fever that had, until then, occurred in the islands. It had been thought that the indigenous mosquitoes did not include the dreaded *Stegomyia fasciata*, the yellow fever mosquito; but indications seem to point to the contrary, or else this insect has been introduced from Central America. Up to the time of writing this there has been no recrudescence of this terrible disease.

Furthermore, both for relief and as a preventive measure, a crusade was prosecuted in the Hilo and Hamakua districts, of Hawaii Island, against rats because the bubonic plague had become endemic there. In a smaller measure similar precautions have been

taken elsewhere. There will be occasion in several later chapters to refer specifically to some other important matters that have been undertaken or stimulated since the beginning of American rule. Yet, as Mr. Castle says, Hawaii "is fortunate in having as the backbone of its population a force of intelligent citizens who have loyally transferred their allegiance to the United States, but who love their own little land and put its well-being above all personal considerations. Its affairs have been wisely conducted in Washington, so that it is justified in looking forward toward a bright future, in which it will have its own honourable share in the progress of its mother country."

With a number of other competent observers, the writer of this present book was disposed to be sceptical as to the ability of the United States Government to prosecute successfully the serious task of over-seas colonial work; but the results achieved during fifteen years in Hawaii have gone far towards allaying all doubts. It is true that America's task in the Hawaiian Islands was not precisely one of colonising from the very foundation upwards; and what has been done justifies the conviction that Americans share with their English cousins an ability to develop colonial possessions as no other Caucasian people, or indeed any peoples, have yet done.

## CHAPTER X

### *THE ISLANDS: DESCRIPTIVE*

THE author's first acquaintance with the Hawaiian Islands and their people was attended with a measure of excitement, interest, and gratification which may be accepted as an excuse for again intruding a little personality. I left San Francisco in June, 1866, in a large sailing ship bound for Hongkong. The first line of trans-Pacific steamers, that of the Pacific Mail Steamship Company (American), was not opened until the following year, and they did not make Honolulu a port of call for many years thereafter.

Our captain, hoping to get the trade winds fairly strong, chose the southern route, and shaped his course for the "Sandwich Islands." That was the only name he knew for the group, and I think that, at that time, their proper name would have puzzled more than it would have enlightened. It turned out, however, that our skipper made a mistake, because, whether it was that the season was far advanced or the conditions were unusual, the trade winds had become very light indeed, and we were frequently becalmed; so that instead of making the voyage to Hongkong in about forty-five days, which would have been a very good passage, or fifty-five or sixty days, an average one, we were seventy-seven, and when we did

arrive the consignees had already begun to talk with the underwriters about collecting the insurance.

Towards the last, the ship's bottom had become so foul with barnacles and grass, that even when the wind was exceptionally strong, the vessel could make but about seven miles an hour when all sails were set and with "stud'n sails alow and aloft!" For the first fortnight we made a fairly good run, however, even after we had lost the brisk summer winds off the American coast; and one day, after the "sights" had been worked out and our position marked on the chart, the captain announced that, if all went well, we ought to see Oahu or Molokai early the next day.

I was awakened very early in the morning by the sound of men's feet tramping heavily on deck over my cabin; the crew were running about and shouting to one another as if something very unusual were happening; while the sound of ropes being pulled rapidly through blocks added to my conviction that it would be worth while to go and see what all the row was about. On reaching the deck, I saw the bold headland of Makapuu Head, the extreme southeastern end of Oahu Island, only a mile or so away towards the west. The sea was as calm as the proverbial mill-pond, the long, glassy swell making the ship roll like a log, because the night wind had died away and the day breeze had not yet begun to blow, for the sun was barely above the horizon. We seemed to be drifting broadside slowly but surely upon the point, and all hands had been called on deck to pull the yards this way or that in the hope of catching a whiff of air

sufficient to give steerage-way. In that way the ship's head might be turned towards the south, and thus get round the threatening headland, which was each moment coming more and more dangerously near. The situation was getting to be thrilling!

It turned out, however, and very fortunately for us, that the captain's alarm was entirely groundless. The wind refused persistently to come to our aid, but when the big breakers at the foot of the point were less than half a mile away, so that we could plainly see what would happen to us if we got into them, the current swept us quite clear of them and, always in deep blue water, into Kaiwai Channel, between Oahu and Molokai; the latter island looming up dimly some twenty odd miles to the southward. By the time we had fully realised that all danger of being wrecked on Makapuu Head was passed, the day breeze had begun to blow from the northeast and we sailed away merrily before it, assisted greatly by the strong current.

Our captain had been to the islands before, and he expressed his surprise at the absence of fishing boats from Kaiwai Channel, as well as because no visiting shore boats came off to us. Just after the man at the wheel had struck eight bells, twelve o'clock noon, we heard, from the direction of Honolulu, then not very far ahead of us, the sound of cannon, fired at regular intervals, and we counted one hundred of them. By the middle of the afternoon we were off the entrance to Honolulu harbour.

The ship did not enter, but was merely hove to for a few hours off the coral reef. We had expected to

see plenty of shore craft, bumboats with fresh fish, meats, fruits, vegetables, and all kinds of knickknacks for sale or barter. But it was the king's birthday and everybody was making holiday; therefore we did not see even one boat to take our letters. Accordingly a ship's boat was put overboard and manned by six of our sailors, the steadiest of the crew being selected. The captain invited the one other passenger and myself to accompany him, and we were soon on shore at Honolulu.

After taking our letters to the American Consulate, we roamed about the streets. It was a most interesting hour and I very much regretted when the captain said we must go back to the ship and make an offering before the breeze died away. I had already read something of the joyous life of the Hawaiian folk, and the experiences of that short hour confirmed the impression that existence with them was a good deal of a perpetual holiday. We were singularly fortunate in seeing something of old-time customs and costumes — as well as hearing ancient songs, even if these did not appeal pleasingly to us — because the festivities of that day were not repeated many times.

We got into our boat covered with the *leis*, the famous Hawaiian wreaths of flowers, and greeted with "Aloha!" — the word that means "welcome," or "good-bye" in turn. As we pushed off, we threw back the *leis*, and it was very easy to say *aloha*. To add to my disgust, we sailed off towards the west and by nightfall the Sandwich Islands were out of sight astern of us; there we lay becalmed for nearly four



days that might have been spent so pleasantly at Honolulu. The captain kindly sympathised with me, but he said it would have been impossible for him to enter the inner harbour or even to anchor outside, without invalidating the insurance of his vessel and her valuable cargo. When next I visited Honolulu, it was done in a very tame, commonplace way; the steamer, in charge of an expert native pilot, passed through the reef and made fast to the quay, down to which we walked along a gangplank (instead of scrambling out of a boat to the beach) and found any number of small, open barouches, driven by Hawaiians dressed pretty much like ourselves, and speaking English quite well enough to act as guides wherever we chose to go. The royal dynasty had given way to a Republican government, at the head of which was one of my own countrymen. But the eternal hills were just the same; and so they will continue to be until another such a mighty upheaval, as that which caused them to rise up from the bottom of the ocean, shall make them sink again beneath the bright blue waters of the Pacific.

Seismologists differ diametrically in their opinions as to the course pursued by the tremendous volcanic disturbance which was undoubtedly the origin of the Hawaiian Islands. Some think it passed from south-east to northwest: while others hold to the other course. Such a discussion is interesting to the scientists only; it has but little, if any, attraction for the general reader, who is not likely to care whether Hawaii Island, the most southeastern of the group, is the oldest geologically or the most recent, or Niihau, the extreme

westernmost of the inhabited islands, is to outrank all others in age. The determination of the geological age of the islands is rendered extremely difficult by several things; the most important of them being, doubtless, the fact that the oldest lava is hidden under newer deposits. Even if it were practicable to examine these, they would probably establish no other fact so clearly as that the original seat of energy remains unchanged.

The layman is always inclined to award seniority to Hawaii Island, because its size is so much greater than all the rest combined and because its physical conformation is so overwhelmingly grand when compared with the others. We think that from Hawaii the upheaval passed northwest until, after throwing up Niihau, it once more sank to rest in the bed of the Pacific Ocean; unless, perchance, the same titanic action found vent in creating what we know as the Japanese Islands.

Whether oldest or youngest, geologically, the great island of Hawaii is of the most importance in some ways. As will have been learnt from what has already been written of Hawaii, it is more closely associated with the native and legendary history, as well as with that of the earliest modern times, than any other unit of the group. Here, the people's tradition states, was the beginning of their race; here was the original home of the famous Kamehameha dynasty; here was the abode of the gods who were the most feared and more universally placated in barbaric times than any others of the crowded pantheon; and this is the island which

gave its name to kingdom, republic, and territory of Hawaii.

In commercial and social importance Hawaii Island has been outstripped by one other unit, Oahu; but it is more than doubtful if the few remaining Hawaiians of the pure stock, those who still respect the traditions of their race — if they do not actually permit themselves to be influenced by them as they were ruled in former times — will not confess to a partiality for Hawaii Island.

Seen from the sea, as one approaches from any direction, its appearance is majestic and impressive. Its coasts, too, are quite dissimilar to those of the other islands, being noticeably without coral reefs. This is a serious drawback in at least one very important respect: Hawaii Island has not one really good harbour along all of its two hundred and thirty miles, approximately, of coast. Landing from the steamers is made at open roadsteads, Kawaihae, Kailua, Kealahou, Hilo, little Lanipahoehoe, or any other of the less important places. Yet landing is not usually a difficult or even unpleasant matter on the west coast, except when the very occasional west or southwest gale is blowing. On the east coast, which lies open to the full strength of the trade winds, there is always a heavy surf, and landing is effected only with a display of remarkable skill in handling the boats.

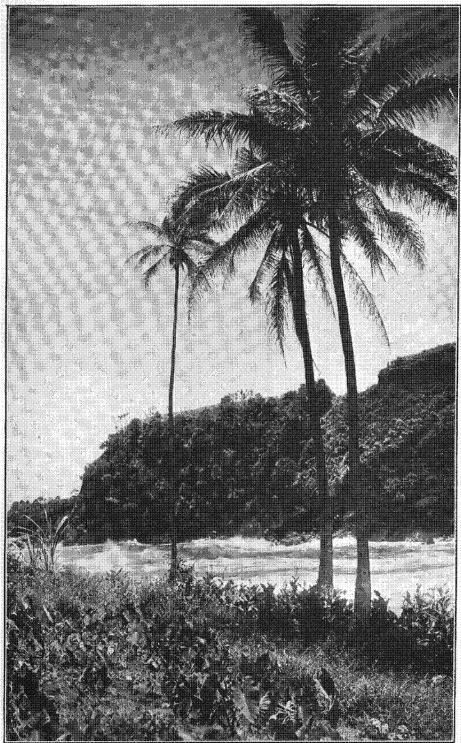
But Hawaii's greatest lure for visitors, and natives too, is its mighty mountains, to which we shall return later. Tourists who are interested in the dynastic history of the archipelago, and especially

those who have listened to the tales of a royalist, will be sure to visit the town of Kohala, near which Kamehameha I was born and where he passed the last years of his life. It will be admitted that his original statue, of which that at Honolulu is a replica, properly stands here.

The Kona districts, North and South Kona, are on the western side of the island and protected from the force of the trade winds by high mountains. The region has a regular and sufficient rainfall, and this fact, taken in connection with the fertile soil, makes it one of the richest and most productive sections in the whole territory. Kona's climate, too, has a well-deserved reputation for mildness and geniality. The Hawaiians used to say: "People do not die in Kona; they simply shrivel up and blow away!" A good many of the old folks even now give credulity to this myth.

The development of Hawaii Island has been most important; and there are now facilities for getting about, either by short lines of railway or by roads, good, bad, or indifferent, so that every nook and corner is accessible. Hawaii seems to possess a peculiar fascination for the Chinese, for at every town there is a considerable colony of these people; and it has to be admitted that much of the prosperity is due to their labour. Inasmuch as entire volumes, of size larger than this, have been devoted to Hawaii, it will be understood that these few lines give merely a suggestion.

Maui lies twenty-six miles from Hawaii by the shortest stretch from Upolu Point to Kaupo, across



ON THE HAWAII COAST



Alenuihaha Channel. Many visitors consider that, scenically, Maui is quite the rival of Hawaii; but much of this claim is based upon the magnificent view of the Hawaii mountains in the early morning, just after sunrise. Maui's shape is curiously like a gigantic double-bulb gourd, such as is so popular with the Japanese for carrying their favourite *saké*, when they go picnicking or "flower-viewing." The southern part is formed round one high mountain, and the northern bulb about another peak. These two rough spheres are connected by a short neck or isthmus. There are many attractive excursions to be made on this island.

Kahoolawe and Lanai are two comparatively small islands, southwest and west respectively, from Maui. They are both mountainous, although their peaks do not rise to great altitudes. Both are rather poorly supplied with fresh water, Lanai particularly so. They are owned by private individuals, and are principally used as sheep ranges: the population is, therefore, naturally very small. It is probable that only the enthusiastic mountain climber or the ardent naturalist will be likely to visit these islands.

Molokai, eight miles northwest from Maui across Pailolo Channel, is of some size and at one peak, Mauna Loa, rich in lore, rises to a height of 13,650 feet above sea level. The northern part of the island is very abrupt in its formation, with precipices ranging from one thousand to four thousand feet in height, and so nearly unscalable that it seems as if Nature had planned this for a prison. There is a comparatively low peninsula which juts out into the sea from about

the centre of this northern coast line. This is separated from the mainland of the island by a rocky wall two thousand feet in height. On this peninsula is established the famous Leper Settlement.

The mention of this brings to mind the name of Father Damien, the Roman Catholic priest who voluntarily gave his life to care for his unfortunate fellowmen who were herded together in this lonely place. He was charged with having contracted leprosy through his own carelessness and vice, and the reader is recommended to read Robert Louis Stevenson's defence of the noble priest.\*

There is so much in Hawaiian literature, serious and romantic, which is connected with this settlement that one can hardly escape the conviction that the Hawaiian people have paid dearly for civilisation, if leprosy was one of its concomitants. The leper settlement may be reached from the mainland only by a steep and dangerous footpath, which is always closely guarded. The unfortunate outcasts do some agricultural work and pursue sundry avocations, but they are really supported by the government. "The settlement is very pretty as one sees it from the deck of a steamer or looks down on it from the hills, but it is a spot too sad to be visited by any but medical men, who go for the purpose of information. For the ordinary traveller it is a place to avoid as he would avoid the leprosarium at Panama or anywhere else." †

Kaiwai Channel, having an average width of twenty-

\* See Miss May Quinlan's *Damien of Molokai*, 1909.

† Castle, *op. cit.*



three miles, separates Molokai from Oahu Island, which is nearly due west from the former. This is, of course, the most attractive island for the casual visitor, because Honolulu is the centre of official, commercial, and social life. The island has the shape of a rough quadrangle, the four sides facing the half-points of the compass; that is, northeast, etc. The northeast and southwest coasts are backed by mountain ranges; the tallest peak is Mauna Kaala, near the northwest point of the island. Between the ranges is a plain, varying in altitude, some twenty miles in length, and in the widest part nine or ten miles across. The greater part of the coast is paralleled by coral reefs that are sometimes half a mile wide. Breaks in these, giving access to the smooth lagoons inside, provide Oahu with the only two fairly good harbours of the whole archipelago. These have been made excellent ones by deepening the openings across the coral reefs. Pearl Harbor, one of them, having been appropriated by the United States Navy Department as a naval station, is of technical rather than general interest. Its social importance is to be considered later. Another, much older coral formation than the reefs which have been mentioned, in places forms part of the mainland and is occasionally as much as one hundred feet high, thus indicating another volcanic upheaval.

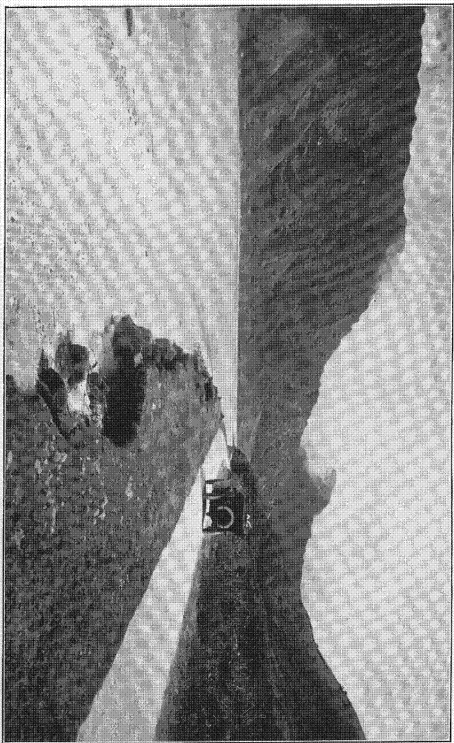
Honolulu is one of the most delightful surprises to all new-comers. Rarely are the preconceived notions of it raised so high as to be doomed to disappointment upon realisation. There is every facility for making the visitor comfortable and every disposition to make

his stay enjoyable. Of natural scenery there is a superabundance, and valley vies with sea beach in holding out charming attraction: the Punch Bowl, an extinct crater, Waikiki Beach, a refined Coney Island, Diamond Head, the Pali up Nuuanu Valley, over which the conquering Kamehameha I drove the army of the king of Oahu to their death after the plunge down sixteen hundred feet of precipice. The edge of the Pali is protected by a stout railing; nevertheless it is a place to be approached with caution, and straw hats must be held firmly, because the trade-wind comes up the face of the cliff with terrific force.

There are scores of places of which the visitor will be told and to which he will wish to go, and they may all be reached by carriage or motor-car — for both of which conveyances, it is well to note, there are fixed tariffs of charges that are enforced. The parks, public buildings, museums, schools, and other urban attractions constitute a host in themselves.

Before long there will be a railway quite round the periphery of the island, Honolulu to Honolulu. At present, it goes west from the city, skirts the southwest and northwest coasts, and a part of the northeast. It is now possible to make the circuit of the island by motor-car, and the places at which stops for the night are likely to be made afford excellent accommodations. The whole trip, only ninety miles, can easily be made in one day; but it will be attended by somewhat of a sacrifice of opportunities to see, which afterwards will be regretted. The traveller who contemplates a somewhat lengthy stay

ON THE MOTOR ROAD AROUND THE ISLAND





in the Hawaiian Islands will probably be more interested in a later chapter which is to deal with social life. What has been said of the literature discussing Hawaii Island may be repeated with emphasis of Oahu and Honolulu: entire volumes have been given to the subject.

Kauai, sixty-three miles west-northwest from Oahu, is circular in shape, with a maximum diameter of about twenty-five miles. It is very mountainous, and yet the deep valleys which penetrate the mountains are so fertile and well watered that agriculture is in a thriving condition. It has, appropriately, been given the title of "The Garden Isle." There are a number of pleasant excursions to be made by carriage, in the saddle, or on foot. The mountain climbing is mentioned elsewhere.

The most westerly of the inhabited islands is Niihau, eighteen miles west by south from Kauai, and politically a part thereof. It is now a private estate of some sixty thousand acres, mainly given up to stock raising, horses, cattle, sheep, and hogs. It is now but sparsely populated, the industries followed requiring the attention of only a few people; but it was an important place in Cook's and Vancouver's times. Strangers naturally associate Niihau with the pretty chains of tiny shells found on the beaches. These chains are brought to every steamer by peddlers. The beautifully soft Niihau mats that used to be a most important manufacture have now very nearly been discontinued, the material being used for making "Panama Hats." While hats and mats are still made in considerable

quantities by the Hawaiians, there never were any mats which equalled those made with the rushes of Niihau.

This ends the list of islands that are inhabited. There are a number of detached rocks; one of them, Bird Island, is of some size, whose bird life attracts the naturalist and sportsmen, but they need not detain us here. "Hawaii" is used in this book in its restricted sense, and does not include the many islets which reach out several hundred miles to the northwest of Niihau, and are all embraced politically within "The United States in the Pacific."

## CHAPTER XI

### *THE HAWAIIAN PEOPLE*

**I**NASMUCH as the citizens of the territory are well known to so many, and are in every way so attractive and deserving of respect, it is but fair to preface this chapter with the statement that most of it relates to conditions of a century ago. The fact that nothing herein described is pertinent now, is as great a tribute to the development of those citizens as anything which could be said.

It is a melancholy fact that the one hundred and fifty thousand estimated population of the Hawaiian group of islands in the first half of the nineteenth century has now shrunk to only about twenty-five thousand who can, with any approach to accuracy, be called of the pure Hawaiian stock; and some observers, who are rather pessimistically inclined, declare that a goodly percentage of that number show distinct traces of mixed parentage.

Like the aboriginal (so far as European visitors know them) inhabitants of nearly all the Pacific Islands, with whom the Hawaiians are ethnically affiliated, even this small number — not enough to make a small city — is rapidly diminishing, and it can be but a few years until there is no longer any such thing as an Hawaiian of the pure blood.

If Nature is still promoting the survival of the fittest, a fact which cannot be disputed, it seems to be an awkward commentary upon the advancing and all-conquering Caucasian race that its vices are largely responsible for the disappearance of the Malayo-Polynesian race, to which group the Hawaiians belong, wherever the Caucasian has established himself as the dominant power. Even the virtues of the white race do not seem to agree with those peoples.

Inured as they were to the freedom of a savage, or at least a barbaric, life, the changes brought by the adoption of that which is really good in European civilisation have wrought havoc amongst them. The change in the type and construction of dwellings; the use of complete costume, instead of going semi-nude; the variation of custom in practically all the ways of life have resulted in a steady, uncheckable diminution of even those few who have succeeded in avoiding the dissipation, vice, and carelessness that so many of the strangers taught by their example.

If the Hawaiians are in reality an offshoot of the Tahitan branch of that great family to which so many of the "South Sea Islanders" belong, their emigration took place so long ago that conspicuous and great changes in certain details have developed. They were certainly almost, we can hardly say completely, isolated for a very long time, and were always without any adjacent foreign races with whom they could hold intercourse; and if the earliest students were able to speak of them with a certain degree of positiveness, there were some writers who declared the Hawaiians



were either sporadic or due to influences from another direction than that of the Southern Pacific Ocean.

The keen pleasure which ethnologists derived from a study of an absolutely primitive people, uncorrupted or unaffected in any way by contact with outsiders who are usually credited with being more cultured, is one that has long since passed away — the possible exception of a few tribes in the Amazon valley of South America being admitted. It is now practically impossible for a traveller or student to have the experience which permits him to tell such a story as the one which describes the effort of a Malayo-Polynesian to use a knife and fork. Possessing in rather an exceptional degree the imitative trait of all those people, he wished to do as the Europeans did at table. He succeeded in first cutting off a small morsel of meat with the foreign knife and then spearing it with the fork. But when it came to carrying the bit to his mouth, old habit asserted itself irresistibly and it was his hand that went to his mouth, while the meat was somewhere in the neighbourhood of his right ear! The very first Europeans to tell us of the Polynesians could have the amusement of witnessing such exhibitions of the natural man; but there has been no repetition of such an experience for many decades.

The Hawaiians were properly described as being rather above the middle stature — taking the average height of a man at about five feet six or seven inches. But in accepting this statement, it must be remembered how the great difference in housing, manner of living, food, and occupation tended to develop two classes

that seemed almost to be racially different from the Europeans. All the people were well formed, of good proportions, and with fine, muscular limbs. The women's hands struck the strangers as being peculiarly small and delicate. The average countenance was open and the features frequently declared to resemble those of Europeans. It is rather odd that nearly all the earliest visitors considered the women and girls to be lacking in facial beauty, because recent travellers are usually loud in their praises of the charming physical beauty of the younger Hawaiian females.

Amongst the upper classes there was conspicuous a stately bearing and a graceful movement in walking. Even with the common people these traits were not altogether lacking, and they are apparent at the present time. The hair was naturally black, but Cook at once noticed — what later observers confirmed — that many of the people, both men and women, were addicted to the use of some sort of hair dressing that imparted a reddish-brown tint. The complexion was naturally of an olive hue, although sometimes it was reddish-brown. Even constant exposure to the sun, which the common people did not pretend to avoid, and about which the patricians were seemingly careless, does not seem ever to have produced the permanent black of the negro race. Hence the offensive and needlessly wounding term "Sandwich Island niggers," that fell all too frequently from the lips of coarse strangers, was never even remotely descriptive.

In their emotional character the Hawaiians were

described as having a good disposition and mild manners. The inherent tendency to pilfer has not been completely eradicated and probably never will be. They are docile and as industrious as has ever been found with peoples of the tropics, to whom Nature has been so liberal in supplying their few wants. But even the most enthusiastic admirer of the Hawaiians cannot say they are good, steady labourers.

Intellectually they were and are of an imaginative nature and conspicuously fond of the marvellous: ghost stories still appeal to them as strongly as they do to the ordinary Chinese or every African negro. They were inventive as well as imitative, and showed a tendency to adopt the manners and customs of European life; yet no teacher has been able to turn their inventive genius to something of practical value.

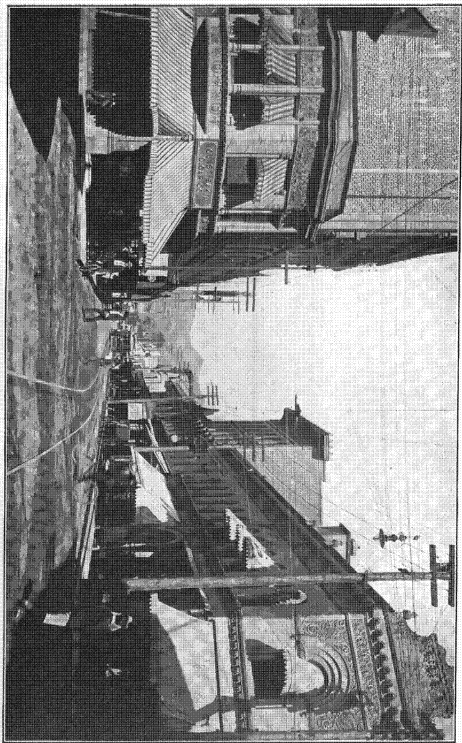
Their aptitude in learning to read and write is conspicuously illustrated by the remarkable progress made in the forty odd years immediately following the arrival of the first missionaries who gave their attention to education. In this aptitude, however, it cannot be said that these people were specially superior to other peoples of their race. In all this description of the Hawaiians, it will be noticed that it applies almost as accurately to the other tribes or divisions of the Malayo-Polynesian races, and clearly indicates the ethnic affiliation which is claimed.

It is but right to mention here that some speculators have advanced the theory that the Hawaiian Islands were populated by unwilling adventurers from the continent of North America; and that inasmuch as

America was originally peopled by wanderers from Europe, there is therefore an ethnic connection between Hawaiians and Europeans. It was not absolutely impossible for the frail canoes of prehistoric times, and such we are justified in assuming them to have been, to make their way across the couple of thousand miles of open sea that lie between North or Central America and the Hawaiian Islands; because the trade-winds are steady from the northeast during many months of the year. This is improbable, though, and with the great majority of observers we give little credence to this theory. Slight linguistic resemblances, approximation in customs, and other accidental similarities are not sufficient to establish the truth of such a proposition.

Again, it seems impossible to accept another theory that the populating of the Hawaiian Islands came about by direct migration from the eastern shores of middle Asia, or the outlying Japanese Islands. The conviction appears to be inevitable that the Hawaiian people were a consequence of a migration from the southern shores of Asia into and through the East Indies, on until it reached the farthest islands of the Pacific. Mr. Jarves, who lived four years in Hawaii and studied closely, says: "A New Zealander and Hawaiian, though more than four thousand miles apart, with all the intermediate tribes, are members of one family, and require but a short period to acquire the faculty of a free exchange of ideas."

In the most ancient songs and folklore tales of the Hawaiians, some of which have been preserved through



STREET SCENE  
*Honolulu*



the efforts of the very earliest foreign residents, there are heard the names of Nuuhwa (Nukahiva) and Tahuata, islands of the Marquesas group; Upolu and Savaii, of Samoa; Tahiti, and several others in the same region. Besides the names of islands, there may be distinguished in those songs and tales the names of capes and promontories, as well as of towns. Some of those *melé* contain allusions to voyages which the remote ancestors of the Hawaiian people made to islands far away in the West; and, what is of greater importance in this connection, the return of the adventurers is asserted. Further than this in the discussion of the ethnic relations of the Hawaiians, it is not expedient to go.

It is a pity that the very earliest observers, who had the opportunity which came with prolonged residence and intimate association, did not record in detail the home-life, amusements, and daily occupations of the Hawaiians, as they saw them in the years from 1820 to 1825; before some, at least, of the strictly native aspect had worn off, or become so familiar as to be commonplace. Zeal in their mission of evangelising and educating completely supplanted all thought of ethnology, and this is to be regretted. We look in vain through the six hundred pages of the Rev. Hiram Bingham's book for just the information that would be most valuable.

The social relations of this happy people were not always moral; and before the Christian missionaries permitted themselves to sit in judgment that condemned so completely as to forbid of writing even the

briefest account, there should have been more consideration given to the conditions in which the people had been brought up. In morality, especially as this related to chastity, the Hawaiians appear to have been little above the wild creatures who surrounded them. But was not that a natural condition? Consequently, in this respect, such relations were distinctly what we call loose. Physical purity in his bride was not required by the groom, and was not even considered in his case; yet there were many well-authenticated examples of conjugal fidelity, after the man and woman had agreed to be one. Still, the persistency of the "mother-right," that is, tracing kinship through the female line, tended to show great laxity.

All classes were extravagantly fond of gathering together for amusement. They danced, either in separate groups of men and women, or mixed together. They played games, some of which, popular with men and lads, were decidedly strenuous. Pastimes and sports, however, will be treated of in a separate chapter.

The Hawaiians were naturally hospitable and this trait has persisted even unto the present day. No matter how humble the home might be, there was always something to set before the visitor, and it was done with a graciousness that demonstrated sincerity. There was nothing palatial about the abode of kings or chiefs; although the interior equipment and furnishings often displayed taste and skill. The dwellings of the common people were mere hovels made of straw, thatched with any one of several



leaves or grasses laid upon a light wooden frame. They were low, small, and damp, and generally filthy within and without.

Birth made it necessary for certain rites, most of them cruel and all superstitious, to be observed. After being brought into the world and nursed for a time, if a better loved puppy was not given precedence, the children were left pretty much to Nature to take care of. This was not really so brutal as it sounds, for in such a perfect climate and amidst such an environment, babies could be treated very differently from what is possible elsewhere. Previous to marriage, there was usually an exchange of presents between the two families; sometimes the prospective groom alone made the contracting gift. But there seems to have been, in general, too little importance attached to the sanctity of the marital relations.

Death was the catastrophe that was made the occasion of great demonstration. In private families, this varied in character for the head of the household down to the humblest member. When, however, a prominent person died, the ceremonies observed were barbarous in the extreme. A chief's immediate followers, as well as many of his serfs, shaved their heads or cut the hair short, which was a tremendous sacrifice; and they knocked out some of their front teeth. Often these devoted people tattooed their tongues in somewhat the same fashion as it was customary to do on other parts of the body. All this was done to keep alive the memory of the dead chief. The custom of burying alive some of the retainers around the tomb

has been mentioned, and its discontinuance by King Kamehameha I noted.

When a very high rank chieftain passed away, the observances became a horrid saturnalia. If law was never very strict, save in the matter of offering intentional or accidental affront to king or chief, and personal restraint not usually practised, on this occasion all decency, law, and order were set aside absolutely. The people, men and women, old and young, priest and laity, acted like those possessed with devils. Property was wantonly destroyed and dwellings fired merely to add to the confusion; while gambling, theft, and murder were openly committed. No woman, except the widows of the deceased, were exempt from the grossest violation, and in their state of mental intoxication, women made no effort to protect themselves. Happily, this state of affairs lasted but a few days. We do not know of any other country wherein was a custom which so entirely caused all moral and legal restraints to be cast to the winds, and invited the evil passions to uncontrolled riot and wanton debauchery. The visitor to Hawaii nowadays can with difficulty persuade himself that this description could have been applicable to the ancestors of the natives but little over half a century ago.

For a people who were described as being frequently in a state of hostility, the natives of different islands or of different sections of the same island fighting with one another, the Hawaiians were not conspicuously well provided with weapons. It is true, however, that what they did have they used with tremendous effect.

There were spears or lances, clubs, halberds, wooden daggers, javelins, and slings. In the hand of a powerful native, the club was a fearful weapon; and inasmuch as the absence of bows and arrows from the list will be noticed, it is to be understood that a battle usually meant a fierce hand-to-hand encounter.

The chiefs were especially skilful in hurling the spear, which might be from twelve to twenty feet in length; and not only that, but every redoubtable warrior was able often to avoid a spear thrown at him, catch it, and send it back. It is related of Kamehameha I that once he gave an exhibition of his prowess in this matter at what was merely a peaceful entertainment. He landed from his state canoe, and as he did so the rules of the ceremony required someone to hurl three spears at him in quick succession. This was not done merely in a sportive way, but so seriously that had one of them found its mark, the king would have been killed on the spot. He caught the first, and with it turned aside the other two. Then sticking the first one point upwards into the ground, he walked quietly into the house where the feast was to be held.

The probable reason for the absence of the bow and arrow was that no suitable wood was to be found: this, or else the natives were unable to shape the bow properly with the tools they had. Shields were not used, principally because the warrior's pride forbade his seeking such protection in a close fight. The dagger was from sixteen inches to two feet in length, and often pointed at both ends; it generally had a lanyard made fast around the middle or to the handle,

and this tied to the wrist. The slings were made of human hair or the elastic fibre of the cocoanut husk. Supplied with smooth, waterworn stones from a river's bed or the seabeach, the sling was a most effective weapon, because its user could cast his missile with much force and precision to a great distance.

It was customary for the warrior to divest himself of all clothing except his breechclout; although he sometimes bound up his hair with a sort of turban to keep it from falling over his face and being an annoyance. There was nothing actually warlike about the cloaks and helmets (caps) which have been described in a previous chapter, because they were worn merely for effect and were cast aside upon actually going into battle. Some ethnologists have contended for a connection between the primitive Hawaiians and the ancient Greeks because of a similarity between these caps and the head-covering of the Greek soldier; but this likeness must be attributed to mere accident: any person, in no matter what part of the world it might be, when making such a thing would almost of necessity be compelled to follow practically the same lines.

The legend of Kamehameha I's famous *mamo*, feather war cloak, is given here purely for entertainment. It was begun during the reign of the tenth or eleventh generation of the kings of Hawaii Island preceding Kamehameha, and it was completed in the time of his father, Kahekili, King of Maui. It must be stated here that there has always been some doubt about Kamehameha I's paternity. The cloak was

four feet long and measured eleven and one-half feet on the hem. To a very fine netting, small and delicate feathers, each less than an inch in length, were fastened, one by one. These overlapped each other so smoothly as to impart the effect of a heavy-pile velvet. At the hem the feathers were reversed. It was of a bright yellow colour and shone in the sunlight like burnished gold. The tiny little birds from which the feathers were taken were caught with a kind of bird-lime, and from under each wing a single feather, all of this particular kind the bird had, was taken. Fifty or sixty years ago, five of these feathers were held to be worth one dollar and a half. When the value of the material is considered and even a conservative allowance made for labour, it will readily be understood that this item of King Kamehameha I's regalia was quite comparable with the most costly gems in the crown of an European monarch.

Although not precisely a weapon, some attention should be given here to the war-canoes of the Hawaiians. Manned by a great number of strong paddlers, these were driven at tremendous speed, and in the crash of impact the sharp, heavy prows were terribly effective rams.

It seems quite appropriate to conclude this chapter with a few words describing the ceremonies which marked the end of a war and the return of peace. If the struggle seemed to be unlikely to result in absolute victory for one side, overtures were made by sending out a "flag of truce." This was generally a branch of the *tī* plant,\* or a young banana plant. If favour-

\* *Tatsia terminalis*: varieties *T. australis* and *T. indivisa*.

ably received by the opponents, and this was almost invariably done, the chiefs and priests from both sides met and arranged terms of peace. Then a pig was killed and its blood allowed to fall upon the ground as a sign of what would happen to the party breaking the compact. A wreath of flowers and scented grasses was woven by the chiefs of both armies and placed in a temple as a notification to the gods. Then followed a feast with dancing and athletic sports, while heralds were sent throughout the entire districts inhabited by the late contestants to announce the termination of hostilities.

## CHAPTER XII

### *MYTHS AND LEGENDS*

WHEN it is remembered that Hawaii has furnished enough of this interesting material to fill several large volumes, it will be unnecessary to say that this one short chapter gives but an unsatisfactory suggestion of what is at the service of students. Of creation myths quite sufficient has already been said, although many other interesting ones are to be found. It is intended to give attention here to some popular folklore tales and such matters.

Before becoming acquainted with the doctrines of the Christian religion, the Hawaiian people had, as was but natural, the most contradictory ideas regarding the life hereafter, the state of the soul after death. That they believed implicitly in the immortality of the soul, with the exception to be noted presently, is not to be doubted; but whither it went upon leaving the body at dissolution, they were not agreed; most of them declared frankly they did not know.

Some said it went to a place of outer darkness, *Po* they called it, where it was eventually destroyed absolutely, or else it was eaten by the demonish rulers of that infernal region. Others, and of course the propounders of both beliefs were priests, said there were two great regions in the bowels of the earth to

which the souls of men passed immediately after life left the body.

To those places the names of Akea and Milu were given, because those two, who had in life been very bad kings ruling over portions of Hawaii Island, were sent down to them and there established kingdoms which became the hell of the natives. There does not appear to have been the usual association of great fires and the physical torture which the ordinary *Inferno* holds. Akea and Milu were in a constant state of pitch darkness, and the souls of those who were condemned to perpetual imprisonment there were fed upon lizards and butterflies; probably snakes would have been included in the unsavoury dietary had the Hawaiians been familiar with them. It is worth noting how impossible it was for those people to conceive of even an immaterial soul existing without material nourishment.

Unlike the rich man's brothers,\* those spirits in the Hawaiian hell were sometimes allowed to go back to the upper world to carry warning messages to their living friends. These warnings, it hardly need be said, were always given first to the priests and by them passed on to the designated person, upon proper remuneration of the intermediary, and the priests used them for their own material as well as professional advantage. The influence of the priests was so great that failure to comply with these dreadful admonitions was never known.

All this refers to the souls of the common people

\* Luke xvi.



who could do little in the way of patronage for the personal advantage of the priests. These latter had a much better fate for the souls of dead nobles. They were conducted by messengers from Kaonohiokala, "The Eye-ball of the Sun," to a pleasant place in the heavens, where their nourishment was all that the Hawaiian epicure could wish. They, too, occasionally returned to earth to admonish their descendants in the administration of their estates; to tell them when and against whom to declare war, and in other important ways to render assistance. It should be noted that all Hawaiians of the upper classes believed that a chief or a professional warrior who died a natural death was less favoured in the hereafter than was he who came to his death by violence, and it was deemed best of all to die on the field of battle. The universality of this belief, Norse, Asiatic, African, American, will at once strike the ethnologist.

Pélé, the fearful goddess who dwelt in the famous volcano, Kilauea, on the eastern slope of Mount Mauna Loa, Hawaii Island, once had a terrific contest with Kamapuaa, a creature half man and half hog, with eight eyes. This "Centaur of Hawaii" had the calm impudence to offer his addresses to Pélé (and it must be borne in mind that this was an amorous proposal) who scornfully rejected the beast's overtures, and added insult to injured feelings by calling him "a hog, and the son of a hog!" This, by the way, was a term considered to be as surely provocative of trouble as is the opprobrious "Pig-dog" of the Germans, or the coarser epithet in English which reflects upon a man's

maternal progenitor. Battle ensued, and Pélé fled to her volcano home into which Kamapuaa poured such torrents of water that the fires were nearly extinguished. But Pélé and her followers drank up the water and eventually drove the pig-man away in a shower of fire and stones. It is evident that a great eruption of the volcano, during which streams of lava went pouring down into the sea, was the origin of this tale.

From the island of Hawaii, Kamapuaa went to Oahu Island, where he stole the king's fowls. The monarch managed to capture the thief, but he effected his escape and killed all the king's soldiers save one, whom he sent back with insulting messages. The enraged king summoned all his forces and pursued Kamapuaa, who, with his followers, was driven into a *cul de sac* in the mountains, the lofty, perpendicular sides of which seemed to make it impossible for the friends of the pig-man to escape. Then Kamapuaa raised himself upon his hind legs and placed his fore feet on the top of a precipice, thus making a bridge up which his followers clambered to safety, and when all the rest had escaped, the beast himself readily bounded to the top and followed. This tale was probably invented to account for the remarkable channels scored down the steep face of the rock at Hauula, thirty-two miles northerly from Honolulu by way of Nuuanu Valley and the Pali; but which incredulous whites believe to have been simply water courses. The worship of Pélé was faithfully followed by the Hawaiian people until the Christianising of the archipelago had been

accomplished; but Kamapuaa promptly disappeared from their cult. He is said to have left for foreign parts and never returned.

One of the Hawaiians' favourite legends has a striking resemblance to our Biblical story of Joseph, the governor of Egypt. The Hawaiian hero's name was Waikelenuiaiku. His father, however, had only ten sons but he had a daughter. As in Joseph's case, the marked preference which the father showed for his youngest son aroused the jealousy of his brothers who came to hate him so much that they determined to kill him, and as a preliminary they threw him into a pit. The eldest brother took pity upon the boy and determined to save him if possible. So assisting him to get out of the pit, he made Waikelenuiaiku flee from his home country and go into a distant one, ruled over by one King Kamohoalii. As there were no wild beasts upon whom to charge the boy's death, all that the Hawaiian legend tells us is that the brother reported Waikelenuiaiku's voluntary flight.

Upon reaching Kamohoalii's country, the fugitive stranger was thrown into a dark dungeon, for what reason the story does not say, where he had to associate with many others who were imprisoned for various crimes. The boy, different from Joseph, told his companions to dream and promised an interpretation of their visions. They all dreamt of something to eat. One saw a ripe *ohia*, a deciduous fruit somewhat resembling an apple, which he ate; this was held to presage misfortune. Another dreamt of a ripe banana and ate it; this also was pronounced

unlucky. A third saw a hog in his dream, which he likewise ate, and the interpreter told him it meant evil for him. The fourth, and last, dreamt of the *awa* plant, from the root of which he pressed out the sap and made the intoxicating beverage of which all Malayo-Polynesians are passionately fond. This vision was declared by Waikelenuiaiku to augur well. The interpretations all turned out to be correct. The first three dreamers were taken from prison and decapitated; while the fourth was set free. Someone then told King Kamohoalii of Waikelenuiaiku's wonderful powers. The monarch sent for the lad and not only gave him his freedom but made him one of the principal chiefs of the kingdom with a large estate. The influence of European teaching can hardly be denied, and yet the story is so old that it is extremely difficult to trace that influence.

Far back in the past, so the legend runs, the gods took pity upon those unfortunate human beings who were afflicted with disease. To be sure, the people admitted, this was a form of punishment inflicted by the angry gods because of some intentional or inadvertent affront to the deities by the sufferer. Yet there were a few kindly disposed members of the pantheon, and some of them determined to give relief to mankind. So they made known to one Koleamoku, in a dream that was repeated until the lesson was learnt, the secrets and use of medicinal plants.

It is not known who this person was, but it is assumed that he was a priest. He took into his service as apprentices two other men, and taught them what the

gods had imparted to himself. They became his disciples and when they died the people declared they had gone to join the other deities. To them the old-time doctors addressed their prayers, and even unto this day there are a few natives who prefer to pray to these gods of the healing art for relief from their misery rather than to submit themselves to the care of modern physicians. But is not this true, also, of America and Europe?

The old-time Hawaiian doctors were really nothing more than sorcerers, who generally confined all knowledge of their art to the male members of their own families. The profession being strictly hereditary was, of course, very lucrative. The sorcerers were called "men who heal sickness." They had considerable knowledge of the medicinal properties of certain herbs and plants; but their injudicious use of their *materia medica* often resulted in the needless and painful death of their patients. They certainly depended more upon what myth and legend told them than upon diagnosis, although they did profess to have been taught by the gods how to determine internal disorders by signs upon the outer body. It was confidently believed by all laymen that if a man employed one of these "doctors," he was able to cause his enemies to suffer the most painful diseases, or even to accomplish their death without resorting to deliberate murder. It is hardly necessary to say that the "medicine-man" who conferred this power extorted from his patron an enormous fee. Since revenge is particularly sweet to the savage, the sorcerers found abundant employment

and their influence, particularly with the lower classes, was enormous. The implicit confidence which the deluded people had in these quacks gave rise to innumerable popular stories of mysterious suffering and even death.

The story which passed from hamlet to hamlet immediately after the first appearance of Cook's party deserves to be mentioned here, although it did not persist long, because it illustrates so forcibly the Hawaiians' fondness for the wonderful. It originated on the island of Kauai, but was soon carried to Oahu, and thence to Hawaii Island. These strange creatures, the white men, who had the general appearance of human beings, had loose skins which they could remove at pleasure; this, of course, referred to their clothing. They had queer, angular shaped heads, a portion of which was removable; their hats and caps. They must be veritable gods, and of the most dreaded description, because they had volcanoes in their mouths that occasionally belched forth fire and smoke; their cigars and pipes. They had doors in their sides opening into cavities of the body, their pockets, into which they thrust their hands and drew forth anything they might happen to wish, knives, bits of iron, beads, cloth (handkerchiefs), pieces of their own skin (gloves), and all manner of things.

The great foreign ships, too, were described as animated beings, because they moved over the surface of the water without the use of paddles, and of their own volition spread their great white wings: this was the astonished savages' interpretation of "sheeting

home" the sails, after the sailors had left the yards. The primitive Hawaiians were by no means the only people who thought European ships were endowed with life.

In continuation of what has been said in a previous chapter of the Hawaiian traditions relating to long voyages to the westward, made by their remote ancestors, one of their bards sang about the foreign countries visited by one of those venturesome and successful navigators, thus: "The noisy sea and the island, the sea of burning coals, the azure blue sea of *Kane*. The birds drink of the waters in the red sea, in the waters of the green sea, never quiet, never falling, never sleeping, never very noisy is the sea of the sacred canoes." Mr. Abraham Fornander, from whom this is quoted, gives the legend in metrical form, and he adds: "Where these red or green or otherwise described seas may have been situated it is now hardly possible to determine; but they certainly were beyond the area of the Pacific Ocean, and in so far attest the distant voyages of the Polynesians of this epoch."\* There are almost innumerable legends which dealt with those interesting times of the long voyages made by adventurers, but not apparently for conquest. Limitations of space forbid giving any more of them.

One of the most entertaining of Hawaiian epics has been likened to the Rape of Helen. This is a little fanciful, but the tale is worth telling, for the story of Hina, "the Helen of Hawaii," is a legend which is instructive sociologically. It is assumed that Pauma-

\* Fornander, Abraham, *An Account of the Polynesian Race*.

kua, the last chieftain to come from Tahiti as a settler, arrived about 1090 A.D. Many people accompanied him and the colonists settled first on Maui, but before long his descendants were in full possession of both that island and Hawaii. Somewhere about that same time a sorceress, named Uli, had come from Tahiti bringing with her a daughter, Hina, reputed to be the most beautiful woman in the whole archipelago. Her bright eyes shone like the stars of night; her skin was softer than the finest *mamo*, feather-cloak; through the dusky tint of her cheeks, the warm blood flushed in a ravishing way, and her hair fell in waves nearly to the ground. A nephew of chief Paumakua had been so fortunate as to secure this beauty for his wife. She bore him two sons and they had lived happily and affectionately together for several years when trouble came to them.

On the next island north of Maui, Molokai, lived another powerful chief whose son, Paulakai, was a doughty warrior and skilful navigator. This young man, with a band of kindred spirits, established himself as an independent chieftain in the district of Haupu, on the island of Kauai. He chose as his camp a rocky promontory which was defended naturally on three sides by cliffs, and could be reached from the mainland only by passing along a narrow ridge, easily defended. From this camp these warriors, in their hundred double-canoes, made attacks upon all the other islanders, and carried off many women; most of whom, it is said, were so graciously treated that they did not wish to return to their native homes,



Of course, Paulakai heard of the beautiful Hina, and the stories told him inflamed his passion. But not only did he wish to possess her, he had sworn enmity towards the family of her husband; therefore a desire for revenge intensified his feelings. Hina's home was in the Hilo district of eastern Hawaii Island, and notwithstanding it was a coast against which the trade winds perpetually hurled the surf, he passed many days and nights paddling up and down in a canoe, waiting for an opportunity to carry off his prize.

One evening, in the full of the moon, and after the sun had set, Hina, with her attendant women, came to the beach to swim in the surf. Then Paulakai swooped down upon the bathers, leapt from his boat, and seized the princess. Instantly his paddlers drove the canoe back through the surf and off to the larger vessel that had been lying in the offing. Hina's attendants had given the alarm, but before canoes could be launched and manned, the ravisher and his prize were far on their way to Haupu. There, she was installed in apartments that were as elegant as the time and customs afforded, and given plenty of women attendants.

After a long sleep, she thought carefully of her position and how she should conduct herself towards her captor, whose name and reputation she knew well, and whose purpose she readily surmised. Being something of a diplomat, and altogether a sensible woman, she decided that it was useless to repine or sulk; although during the two days' voyage from Hilo to Haupu she had wept continuously, begging either to

be killed or returned to her husband and children, and had eaten nothing. She now dressed herself as becomingly as possible, and her prison afforded all she needed; then she called for food and regaled herself sumptuously.

After that she sent for Paulakai, who promptly came, expecting a stormy time with plenty of tears and vituperation — for Hawaiian women so circumstanced were not then given to picking their words. Hina asked to be sent home; Paulakai refused, and told her he had many times gone by land or from the beach "to see the wife of my enemy, the most beautiful woman in all Hawaiiakea," the native way of expressing Hawaii in the broadest sense, the entire group of islands. Then he concluded by saying: "There is no other woman on earth like you; and I am quite different from other men. An alliance between us would meet with favour of the gods. But let me assure you that whether you yield yourself to me or not, you shall not leave Haupu until its walls are destroyed and I have perished in the ruins."

Now, we must remember the people and the time. There was no special crime in Hina's accepting Paulakai's addresses. He was a strong, handsome man, born of the best stock in the islands, and his words flattered her. If Hina was something of a diplomat, Paulakai was a better one. When the princess declared she was a prisoner, the prince retorted: "So am I; yours!" Kindness and faithful devotion conquered. Hina came to listen for her captor's footsteps and to love the sound of his voice; so she forgot that

she was a prisoner for she became her abductor's mistress.

It seems difficult to believe that part of the story which tells us that Hina's lawful husband searched in vain for her during fifteen years. When that period had passed, her sons — now grown to be men and uniting in themselves all the best traits of their father and mother — took an oath that they would find her or solve the mystery of her disappearance. They soon located her, and spies told them of her seeming contentment as well as of the difficulties with which they would have to contend to effect her re-capture. Undaunted, however, they built a great fleet of war canoes and organised a huge army. Then they besieged the fortress of Haupū; but the defence was too stout for them to overcome and the first assault was repulsed with heavy loss to the army of Hina's legitimate sons.

Eventually the assailants were successful, and here there comes into the story a reminder (that is all) of the wooden horse of Troy. There was one place where the walls were weak, because there it was believed no enemy could possibly come through the narrow ravine in numbers sufficient to accomplish anything. The besiegers cut heavy timbers in length of the wall's height, and made a stout bulkhead across the narrow ravine. Then, one wild stormy night, in the pitch darkness, this wooden wall was pushed right up against the fortress, and at daybreak the besiegers poured in, and victory was theirs. Paulakai was struck in the breast by a javelin and wounded unto death; yet he

made a mighty effort and was about to hurl his own weapon at the warrior who had struck him down; but recognising Hina's husband, he lowered his arm exclaiming: "I spare you; not for your own sake, but for hers!" Then he dropped dead. What he declared should be, had come to pass: the walls of Haupu were destroyed and he had perished in their ruins.

Hina was found uninjured and most of the women were spared, either to be returned to their native homes or to become prizes of war; but not a single man of the garrison was permitted to live, and the besiegers lost fully one-half their number. The tale ends by saying that Hina was rejoiced to embrace her manly sons and to greet her aged mother; yet naively, her feelings at going back to her lawful spouse are not mentioned: while we are told that she wept for her dead lover who had always been kindness itself to her, and whose gentle voice had changed imprisonment into happy association.\*

\* My notes are not altogether legible, and I have therefore taken the liberty of making a name for Hina's abductor. J. K. G.

## CHAPTER XIII

### *THE HAWAIIAN FLORA*

THE voyage from San Francisco to Honolulu is rarely a rough one and is never tedious for those who are so fortunate as to be either immune entirely against seasickness or able to get over promptly the disagreeable experience that sometimes precedes the satisfaction of "getting one's sea-legs." The approach to the islands from the westward may have been quite rough after leaving the coast of Japan, but the days on smooth, tropical seas which immediately precede the arrival at Honolulu will surely have brought even the poorest sailors to the deck.

Yet to all passengers, the sight of the green islands is a relief and satisfaction. As soon as the steamer from San Francisco draws near enough to either Molokai or Oahu to enable the visitor to see distinctly the appearance of the mountains, hills, or beaches, the sight is pretty sure to induce confirmation of the praise which has led so many writers to call this group "The Paradise of the Pacific."

It is of the natural and indigenous plant life that this chapter will specifically treat. The introduction of exotic plants for domestic or industrial purposes, and the contributions of the flora to practical agriculture are subjects reserved for a later chapter. The

native flora is almost unique, as is to be expected when we remember the isolated position of the archipelago. There is no land sufficiently near to have exerted appreciable influence upon plant life; and inasmuch as the continent of North America is more than two thousand miles away to windward, so that it is almost (yet not absolutely, perhaps) impossible for seeds to have been carried by the wind, it is not surprising that the number of plants peculiar to this restricted area is greater than has been noted in other places of comparable size in all the rest of the world.

Then, too, the physical conformation, lofty mountains, interior valleys, coastal lands determining a great range of temperature and meteorological conditions, has contributed surprisingly to the multiplication of species. A short time ago, Dr. William Hillebrand, a German physician who lived for some twenty years in the Hawaiian Islands and who was entirely competent to make such observations, found three hundred and sixty-five genera and nine hundred and ninety-nine species, of which latter number six hundred and fifty-three were peculiar to the Hawaiian Islands.\*

Putting aside personal opinion and yielding to the superior knowledge of others, it is admitted that Niihau, Kauai, and Oahu are, geologically, the oldest units of the archipelago; it is therefore but natural to find the greatest number of plant species on these islands. This natural fecundity has been rapidly increased in less than a century by the introduction,

\* *Flora of the Hawaiian Islands*. Annotated by Prof. William Francis Hillebrand.

either intentional or accidental, of many plants which were exotic, although it is not impossible that some of the newer varieties are merely developments from indigenous plants, the transformation having been brought about by varying domestic conditions. It is noticed, however, that very few of these strange developments are of any practical value.

It is somewhat surprising that among the many dicotyledonous (a botanical term denoting those flowering plants which have two *cotyledons*, or seedlobes) plants, there is not a single annual; a large majority of these plants, many of them bearing flowers of exquisite beauty, are perennial and very woody.

Considering first the arborescent division of the flora, it is hardly necessary to state that the Hawaiian forests are essentially tropical; lying between the eighteenth and twenty-third parallels of latitude, and right in the pathway of the mild, moisture-laden trade winds, it could hardly be otherwise. Still this statement does not mean that there are no trees upon the higher lands which are at least approximations to those of the temperate zones. But the forest trees are usually under the medium height, as we find similar trees elsewhere.

Inasmuch as the islands are within the tropics, it is not remarkable that trees of the character now being considered — that is of, at least, some value as lumber — are seldom found at a lower altitude than two thousand feet; while above eight thousand feet the trees are always small and of no great economic value. On the islands of Hawaii and Maui there are still ex-

tensive forests of *Koa* trees (*Acacia koa*) which furnish valuable lumber, used domestically as well as exported as "Hawaiian mahogany," although it is not *true* mahogany (*Swietenia Mahogani*) at all. Parenthetically, it may be mentioned here that as a matter of fact very little true mahogany is now found in our lumber yards. Most of that which is sold as mahogany is cut from one of the numerous *Cedrelas* (they are not *conifers*), and especially from the so-called Jamaica red cedar, *cedrela odorata*. It was from the *koa* trunks that the Hawaiian natives used to make the bodies of their canoes.

Posts were, and still are, an important item in architecture, and since the recent development they have extended their field of usefulness as telegraph and telephone lines have stretched over the land. The best posts have always been cut from the *mamane* tree (*Sophora chrysophylla*), which grows most satisfactorily upon the high lands of the southern islands. The *ohia-ha* (*Eugenia sandwicensis*), besides yielding a juicy, red apple, although absolutely disappointing as to meat and flavour, also furnishes useful posts, as well as railway sleepers. There are, upon high lands, where there is at least a moderate rainfall, without its being excessive, considerable forests of mixed timber, deciduous and evergreen, hard wood and soft, that supply useful woods for furniture and kindred purposes. The *koaia* (*Acacia koaia*), one of those trees, was much sought after by the natives in olden times for making their spears and the fancy paddles that were used in the kings' and chieftains' state barges.



FERN FOREST ON THE ROAD TO THE VOLCANO OF KILAUEA





The *naio*, or bastard sandalwood, gets its alternative name from the fact that when it is dried and burnt it emits a fragrance strongly resembling that of the real sandalwood. Natives still make use of this wood for torches when they go spearing fish after dark. The "candlenut tree," the native name for which is *kukui*, is fairly common in gulches and along clean, not swampy, water-courses. It bears many nuts that are remarkably oily, and these the Hawaiians formerly used as candles. In hamlets remote from the centres of population and trade, these nuts are still used in that way; but it is scarcely necessary to state that in Hawaii, as in all other parts of the world, the kerosene-oil lamp has practically replaced all these primitive methods of domestic illumination.

The algaroba tree (*Prosopis dulcis*), the iron-wood tree, and the blue-gum have all been introduced since the coming of Europeans, and all have grown well. The *kauila* (*Alphitonia ponderosa*) and the *kela* (*Mezouneuron kauaiense*) are both hardwood trees which the natives found extremely useful in many ways, both practical and æsthetic. Lumber cut from the latter closely resembles ebony. The *halepepe* (*Dracoena amea*) is a soft wood from which, as the native indicates, many of the old idols were carved. The *wiliwili* (*Erythrina monosperma*), the wood of which is as light as cork, was used for canoe outriggers and served its purpose most admirably; the vernacular name suggests something of the kind.

The Chinese name for the Hawaiian Islands, when translated literally, means "The Sandalwood Islands,"

and it is most appropriate, if we put ourselves in the place of the Chinese. This tree, *Santalum pyrularium*, was formerly most plentiful in all the islands, growing in rugged soil; but the demand for the wood was so great in China, where its principal uses were medicinal and as an ingredient of incense, "joss-sticks," although some was used by cabinet makers and kindred artisans, that the supply was nearly exhausted in the short period between 1802, when the active trade with China began, and 1832, when that trade virtually ceased because of there being no more wood to export. The record of Hawaiian history in the first three decades of the nineteenth century shows how stupid and short-sighted was the cutting of this valuable tree and the waste of a real asset. Since the time when the kings of Hawaii have showed a disposition to listen to the advice of competent foreigners, a little care has been given to this tree, and there are now some small groves coming on; but the total number of trees is small. The United States Forest Service of the Department of Agriculture is giving scientific attention to the sandalwood tree, with prospects of re-developing a valuable resource.

Large areas of good forest lands were simply denuded by the ravages of cattle, goats, and insects; while fires and senseless timber cutting added to the disastrous deforestation. Since 1898, a considerable percentage of this denuded land has been reforested, and other areas of naturally barren tracts that were capable of growing timber have been planted with suitable trees. The territorial legislature has passed laws forbidding forest fires under severe penalty; while

herdsmen and keepers of livestock are required to watch their animals. There are now over half a million acres of forest reserves, two-thirds of which are on government land. The rubber tree was not included in the indigenous flora, but it has been successfully introduced and is thriving well, promising to give the bold experimenters a handsome return upon their investments within a reasonable time.

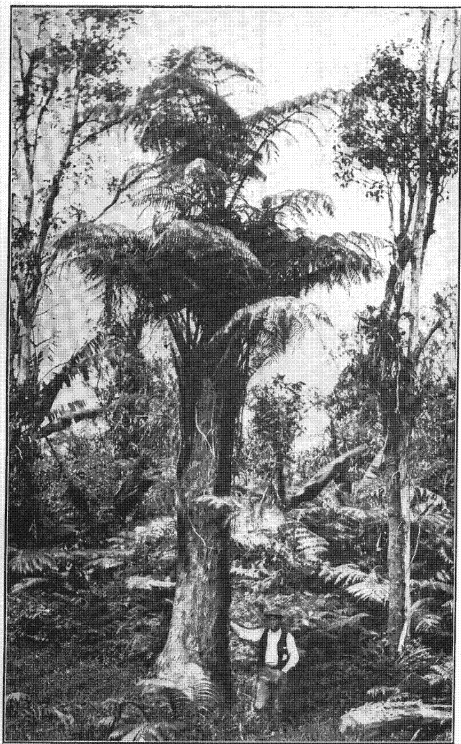
In the primeval state, the Hawaiian forests were usually very dense, broken by deep chasms, hidden ravines, and deep, conical-shaped pits which were doubtless at one time active volcanoes. The trees were overgrown with masses of ferns and parasitical vines, thickly interlaced and spreading their shoots in all directions, so as to make it an extremely difficult task to penetrate their recesses. A sooty crust, firm, hard, and stiff, resembling a coarse and very strong paper, would often form upon many of the trees and plants, covering the bark as well as the leaves, and imparting to them the singular appearance of being clothed in mourning. This description, general in its application half a century ago, is still applicable to some of the remoter, almost inaccessible forests. But the cutting of good roads and the general attention given to forestry have effected a radical change.

The Hawaiian Islands were naturally singularly deficient in fruit-bearing plants. In the records of the Cook and Vancouver expeditions, it is to be noticed that yams or sweet potatoes were about the only vegetable production for which the Europeans cared. Jarves states that the banana, breadfruit, cocoanut,

arrowroot, sugar-cane, Chilean strawberry (*Fragaria chilensis*), raspberry, *ohelo*, and *ohia* were indigenous and plentiful. Both of the last mentioned were found only on the high lands of Hawaii and Maui Islands. The *ohia* was famous in song and story because of its former use as a propitiatory offering to Pélé, the volcano goddess.

There are three indigenous plants which merit special mention because of their value and importance to the natives; and these attributes have not yet been effaced by the changes wrought in domestic economy. The first of these plants is the *taro* (*Arum esculentum*, or *Caladium Colocasia*). *Taro* is now always written *Kalo*. This formed the staple food, its root being sometimes cooked but was usually pounded in water until semi-fluid, when it was allowed partially to ferment, and was then called *poi*. For a long time many Hawaiians refused to visit America or Europe because *poi* could not be had there. It was served in a common bowl (men and women, it will be remembered, in former times always eating separately), into which each person dipped his fingers and adroitly caught up a mouthful. According to the consistency, it was called "two-finger *poi*" or "three-finger *poi*."

The second plant was the mulberry tree, *wauhi*. The osier-like plants were very carefully tended, and when the rods were ten or twelve feet long, they were cut and from the inner bark a fine and beautiful cloth, *tapa*, was made. This was printed with vegetable and mineral dyes, and sometimes scented with sandalwood or pandanus seeds.



GIANT TREE-FERN





The third plant was the *ti*, which has already been mentioned as supplying the thatch for houses. It may be added that from its roots, when macerated and fermented, an intoxicating drink was made. In this connection, the *awa* should be remembered because of its fame as supplying a beverage, and for its curative powers in internal disease and in effecting a cure of obstinate cutaneous affections. Some contend that it is an excellent antiscorbutic.

But the number of fruit-bearing trees, shrubs, and plants which have been successfully introduced is enormous. Apparently any tropical or sub-tropical fruit or berry, as well as many from the temperate zones, will thrive: this subject, however, pertains to the agricultural industry.

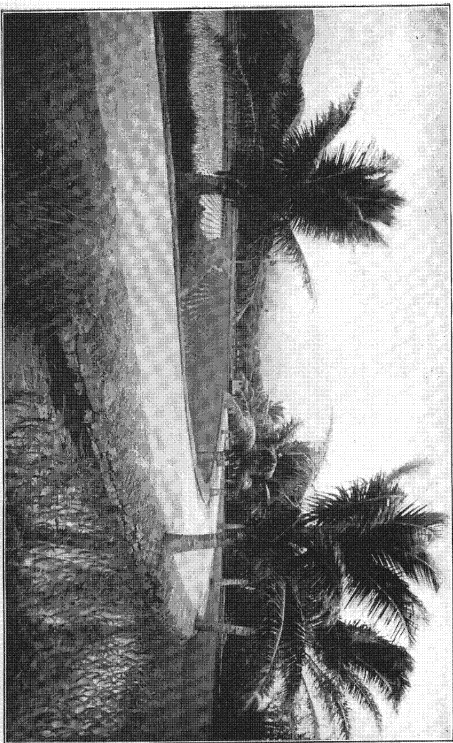
The Hawaiian Islands are fortunate in that there is no bamboo-grass, that scourge of western islands and the continent of Asia which is so fatal to sheep, goats, and all small herbivorous animals. Nevertheless the archipelago was not naturally rich in succulent grasses that supply good grazing lands; yet the introduction of exotics has largely made up for this natural deficiency. Various plants supplied the inner bark or fibre from which the famous *tapa* cloth was made; but this is one of the obsolescent industries, as is the extraction of the *koolea* dyes that were used in colouring *tapa*. There are several species of *Cibolium* that supply a glossy, yellowish vegetable fibre like wool which the natives used occasionally for stuffing pillows, and which foreigners find most useful for mattresses as well.

The fresh-water algæ, or weeds comparable with

seaweeds, of which there are nearly one hundred varieties, are very much liked by the Hawaiians. They are washed, salted, and eaten as a relish, or used as a flavouring for fish and meats. There are great possibilities for the industrialist in these algæ, since gelatine, glue, and *agar-agar* (also known as Ceylon moss and Bombay isinglass) would be valuable by-products.

The ferns of the islands are many in number and of wide variety in size and character. They range from the mighty tree-fern, which often offers an almost impassable barrier to the traveller, down to the daintiest forms that must seek the shelter of a secluded valley to get the needed protection from the rough wind.

Before leaving the division of the larger flora, if no mention were made of such trees as the banyan, cocoanut and other palms, as well as many others which contribute so much to the beauty of Hawaiian gardens, it would be an unpardonable oversight. In this category are included many trees which have little or no commercial value for their lumber-producing qualities, and yet do combine usefulness with decorative value. As the new-comer turns aside out of the busy streets into one of the parks or gardens which surround public buildings, hotels, or residences the great, spreading banyan tree will at once challenge his attention; while the rows of cocoanut palms in every direction, bordering roads and driveways, fringing the beach, in clumps here and there, will lend just one more to the many fascinations which weave the spell of Hawaii so quickly and so strongly as to make it such a difficult one to break when the time comes all too quickly to



MAUNA LOA GARDENS  
*Rice and Coconut Groves*



say *Aloha*. Not to burden the reader with too much elaboration of this topic of useful trees, reference is made to the Hawaiian Annual for 1913, in which there is a long and interesting article about the choice of shade-trees for planting at Honolulu.

We come naturally to what is, perhaps, the most interesting subject of flowers. If the variety of flowering trees and plants, particularly those whose fragrance is pronounced and agreeable, is not strikingly great as compared with the kindred flora of some other Pacific Islands, the East Indies especially, it has to be admitted that the quantities which the people use are enormous. In peace or war; at birth, marriage, or death; at social gathering or solemn religious ceremony; on state occasion or trifling village function, flowers were, and are still, deemed of almost vital importance.

The very first European visitors, the Spaniards of the early sixteenth century of whom we really know so tantalisingly little, were at once struck with the natives' fondness for bedecking themselves with flowers as natural ornaments. The strangers were puzzled to see wreaths and baskets of flowers in the canoes which came off to their ships; and it is quite likely the suspicious Spaniards saw some hidden menace. Later, Cook and his associates repeated the story of wreaths and garlands and great masses of blooms used upon all occasions.

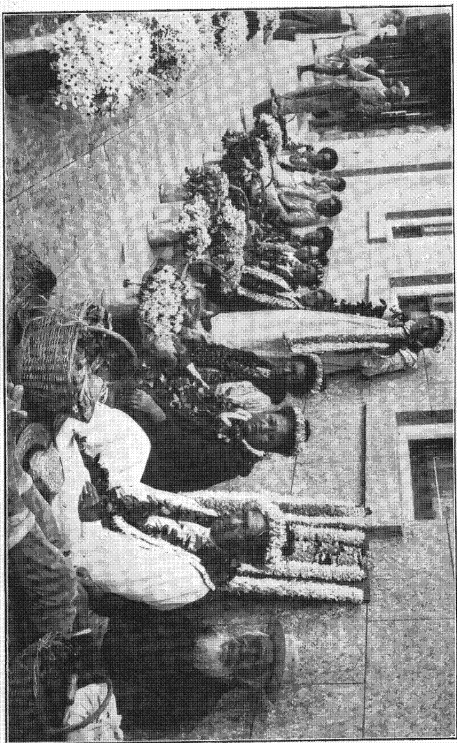
It has to be noted with sincere sorrow that the first Protestant missionaries paid no attention to what most visitors considered the Hawaiians' love of flowers to indicate: a character not incapable of responding

promptly to refining influence. The mistake was soon recognised and in a measure atoned for.

If the stranger who is making his first visit is so fortunate as to have friends among the natives or the resident foreigners, one conspicuous feature of the hearty welcome given will be the wreaths or chains of flowers, *leis*, that are thrown over the head with the first spoken word of greeting, *Aloha*, that means — corresponding to circumstances — “welcome,” “farewell,” “my love to you,” or, if the name of an absent friend is mentioned, “my kindest regards to him or her.”

For these *leis*, the most popular flowers are carnations, mimosa, or any blossoms having a long enough stem to permit of twining them into garlands or wreaths; but preference is always given to brilliant hues, hence red, bright pink, yellow are the most common colours: white is not very popular. Whether the association of white flowers with death and mourning is native or acquired, it is certain that pure white blossoms are shunned by the Hawaiians for their *leis* which are almost invariably associated with sentiments foreign to mourning.

All flowers that can stand the climate thrive wonderfully in the open air; for there is never any necessity for sheltering them under glass: indeed, the only precaution that floriculturalists have to take is to see that tender exotics do not blossom themselves to death in the stimulating climate. On all occasions of street pageants, the floral devices are so remarkable as to win praise from visitors who are accustomed to see at home the most effective use of flowers in these ways.



HAWAIIAN LEI SELLERS





Although it would seem, from what was said at the beginning of this chapter, that the work of the botanist in determining genera and species had been accomplished, it is nevertheless true that there is yet work for the trained specialist to do among the wild flowers, particularly in the remoter regions of those islands which have not yet been completely tramped over by strangers. Even if absolutely unidentified species of plants are now rare, it can hardly be possible that the mingling of native and exotic plants has ceased entirely to produce some new varieties. It is not probable that the orchid hunter will find anything to reward his search, because naturally the parasites do not thrive in Hawaii.

## CHAPTER XIV

### *THE HAWAIIAN FAUNA*

THE first European visitors to the islands who gave any careful attention to the natural history of the archipelago found the only quadrupeds of any size to be dogs and swine; besides these, rats were plentiful. There were not then, nor have there been since, any predacious animals, such as the lion, tiger, leopard, and the like. How the three animals mentioned got to the islands, it is impossible to say; they seem to have been domiciled when the Spaniards first saw the group. Of course there is the myth of the first human inhabitants having come from Tahiti, bringing with them hogs, dogs, and chickens; with this explanation we must perforce be content. Doubtless the rats came at the same time, but we may be sure their importation was not an intentional act.

Naturalists say that the only really indigenous animals were a kind of bat which flies about in the daytime, together with whales and dolphins. But this statement is far from being satisfactory; because it is manifestly unfair to restrict the range of an animal that makes its home in the sea an open thoroughfare for all. Fishes, by their peculiar habits as to warm or cold water, deep or shallow seas, etc., are sometimes very much limited in their range; but this is hardly

true of such creatures as whales and dolphins. The same objection as to being indigenous may be raised in the case of the bat, a winged creature having the whole air for its domain.

The eminent naturalist Wallace was of the opinion that the Hawaiian archipelago had been so long separated from all other land that its indigenous animal life was virtually unique. To this opinion must be added the undoubted volcanic origin of the group; and it is entirely reasonable to argue that there never was any physical connection with other bodies of land. This justifies the statement that there is no such thing as a strictly indigenous fauna. Every living creature reached the islands from some other home.

When the Europeans had actually established themselves permanently and gave some thought to the amusement and excitement of the chase, they found that some of the swine had run wild, and the boars were occasionally sufficiently fierce to give a keen zest to the sport, and they called such boars "wild animals."

Besides the animals named, dogs and pigs, there were plenty of barnyard fowls, and there were also many kinds of water-fowl, wild geese and ducks at certain seasons of the year, as well as beach birds, such as snipe, plover, sandpipers, etc. The natives used all these for food, including the dogs that were esteemed rather as a luxury — particularly if well fattened and not too old and tough. These were the only varieties of land animals which the natives used as food until Vancouver introduced horned cattle.

These last mentioned did not immediately thrive;

but when they did eventually become domiciled, they did well and are now a source of comfort, both for the food they furnish and as occasional draft animals. Pretty much the same thing may be said of the horse. It came to the Hawaiians as one of the earliest benefits conferred by Europeans and has since so greatly increased in numbers, although rather degenerating in size and stamina, that it is pronounced by some to be a veritable nuisance. Indeed, one very intelligent and sympathetic writer avers that if two-thirds of all the horses in the archipelago were exterminated, it would be a great blessing for the people and the country; because their consumption of food which might advantageously be used in other ways is not by any means compensated for by the service which the people get from their ponies. A hint, at least, has been given of the ill effects following the abuse of the exercise of horseback riding. While this abuse has been, in a measure, checked through the influence of example and sane advice, it has not yet been entirely removed as one of the causes of the shrinking in numbers of the true Hawaiian population.

There is one small animal which may not altogether improperly be called predacious, if we bear in mind that this description means strictly living by preying upon other creatures whom it kills and devours. It is the mongoose and it had rather a bad reputation with the old Hawaiians for preying upon birds. Its favourite food seems to have been the "Fire-bird," of which we shall speak in a later paragraph. The mongoose does not appear in any list of native fauna that has

come to our notice, and the inference is that it was brought from the western islands. It is quite small, hardly the size of the common house cat; but it is one of the most valiant little creatures in the world. In India, where it is absolutely fearless of human beings, it is domesticated and petted because of its willingness to wage war to the death with the dreadful cobra, other venomous snakes, and all kinds of noxious creatures. It does not appear to have achieved the same popularity with the Hawaiians.

The other small indigenous reptiles include several lizards; notably three kinds of *skink*, sometimes called the "Egyptian lizard," and four varieties of the *gecko* or *gekko* — the name coming from the Malay *gikok* and therefore suggesting, at least, some results zoologically of the famous western voyages of exploration undertaken by the prehistoric Hawaiians. This last mentioned creature is often called the "Wall lizard" because of its habit of running up and down old walls where insects are likely to be plentiful. It is conspicuous for its imitativeness in possessing the ability to make its colour correspond with that of the surface under it, being thus an interesting example of protective traits.

It is evident that the mammals of Hawaii are not numerous, and certainly they are not important zoologically. Wallace \* writes: "It need hardly be said that indigenous mammalia are quite unknown in the Sandwich Islands, the most interesting of the higher animals being the birds, which are tolerably numerous

\* Wallace, Alfred Russell, *Island Life*.

and highly peculiar." The term "indigenous" as used in this chapter is purely relative.

Opinions differ as to the extent and variety of bird life. The earliest writers, who probably did not realise how peculiarly independent the eight larger islands are in their natural history, were disposed to say that there were few birds to relieve the loneliness of the forests and enliven them with their songs. Yet later students found that the Hawaiian people had names for nearly one hundred varieties of birds, although the consensus of opinion is that there were, and are, very few songsters in this fairly large number, which is quite considerable when we remember the comparatively small area of the country. The best of the song birds, the California canary, the English song sparrow, and several others have been introduced by foreigners within comparatively recent times.

It struck the first European visitors as being rather strange not to find any parrots on these tropical islands, but the fact is there were none, although there was at least one parroquet, properly called the "Tropic Bird," with glossy, purple plumage. Its feathers were formerly used to make the *kahili*, a kind of fan which an attendant held near a king or a great chief as an important part of his insignia. The absence of parrots and similar birds tends to confirm the opinion that intercourse with other islands far away to the south and west was never direct physically since the evolution of man, or at all frequent as a matter of human association.

Some of the native birds, using the adjective cau-

tiously, display remarkable fitness for their special habits. This is particularly true of those which prey upon the insects that burrow in the hard bark of certain forest trees. One of these birds has a powerful beak, shaped somewhat like a sickle, which it uses with tremendous effect. Others of the insectivorous birds combine with their animal food a certain measure of dainty vegetable diet, in that they suck the nectar from flowers, while some even carry their fondness for sweets so far as to steal the hoards of honey stowed away by bees.

It was from the *mamo*, a small bird, that the natives took many of the golden feathers which they used in making the so-called war cloaks of the ancient kings and chiefs. This bird has almost disappeared because of the persistency shown in capturing it for this æsthetic and symbolic gratification. When occasionally seen at the present time, the golden feathers on its back flash in the sunlight in a most brilliant manner.

At least two other very small birds were also caught for their plumage to be used in making those gorgeously barbaric cloaks. These were the *O-o* (*Moho nobilis*) and *A-a* (*Moho braccata*). The native names came from an attempt to imitate the calls of the birds; they are even yet to be found occasionally on Kauai Island. A large part of the brilliant scarlet feathers used in making some of the ceremonial cloaks came from the *iiwi* (*Vestiaria coccinea*), another small bird having a black body and scarlet wings. It is one of the very few song birds of the archipelago. Its feathers are now used to some extent in making the garlands worn

on festive occasion and the *leis*, wreaths, when natural or artificial flowers are not employed exclusively for these purposes.

The "Fire-bird" (*Gallinula sandwicensis*) virtually takes the place in Hawaiian legend that Prometheus fills in Greek mythology. It is said to have robbed the fires of the celestial deities by poking its head into the blazing coals and catching some of them on its crown. This fire it then brought down to the island of Hawaii and bestowed upon mankind the priceless gift of fire, so that human beings were thenceforth able to cook their food; all of which, until then, they had been compelled to eat raw. As an evidence of the truth of this story, the natives point to the bird's head, which is fiery red on top. It must be noted, however, that the people, from the very first day of their landing on Hawaii Island, had plenty of fire to their hands in the volcanoes, without being compelled to borrow or to steal vicariously from the gods and thereby incur the deities' wrath.

Whether indigenous or domesticated after importation from abroad, it can hardly be said truthfully now that the Territory of Hawaii is conspicuously lacking in bird life; and if perchance the forests do not ring with the sweet tumult made by innumerable songsters, there are enough of brilliant plumage to cause the visitor to disagree with those who laid the charge of loneliness to the sylvan glades.

Primitive Hawaii was singularly blest in having no mosquitoes and but very few noxious insects of any sort. Of creatures of this kind which the earliest



resident foreigners noted, there were a caterpillar, *palua* the natives called it, which did considerable damage to vegetation, in places eating even the grass down to its very roots; a slug which deposited its eggs in the cotton blossoms, and when these were hatched — just at the time when the boll was ripe — the young insects pierced through the shell, utterly destroying the staple or cotton lint. It is to be noted here that while Cook's botanist observed the growth of two kinds of cotton, there is no evidence that the people knew anything about using this valuable fibre until they were taught to do so, long afterwards, by foreigners. Another of these destructive insects was a spider, some of them very large, which was troublesome because of the strong web it would often throw over shrubs and young trees to their permanent injury; the webs being, besides, a great annoyance to travellers. Another was a species of wood-louse, the kind that is popularly known as the "ant-cow" (*aphis*) and therefore familiar to most readers. This was both destructive and annoying. The Hawaiians had only themselves to blame for a personal pest, *pediculus vestimenti* and *phthirius pubis* or *inguinalis*, which they brought with them from Tahiti or wherever their original home may have been. This disgusting creature, not mentioned or written, simply swarmed all over them.

But one of the most serious penalties which the people of the archipelago have paid for the benefits in other respects conferred by European civilisation has been the bringing in of such pests as locusts,

mosquitoes, fleas, cockroaches, scorpions, and centipedes. All of these have found congenial homes and have increased in number amazingly. One of the most serious objections to the Paradise of the Pacific (there is hardly any other!) which the new-comer or the transient visitor, *en route* for the Far East and staying over a day or two only at Honolulu, finds to make his life miserable by day or night is the mosquito. Considerable and vigorous effort is being made to exterminate this unspeakable nuisance, and with some prospect of ultimate success. Besides the common measures of draining swamps, looking after drains, etc., large numbers of the top-minnow have been brought into the territory and turned out into ponds to eat the mosquito larvæ, of which this little fish is very fond.

There is a great variety of fishes in the sea and fresh waters of the archipelago. Of the former a few names will suffice to give a suggestion: albacore, bonita, flying-fish, and shark. It must always be borne in mind, however, that naturalists are quite properly reluctant to localise ocean fishes. Many kinds of fishes were cultivated in artificial ponds: of these the mullet was the most important. The eel belongs in both categories. Edible shell-fish are both numerous and of great variety; the pearl oyster, cuttle-fish, and prawn were best liked by the natives, and it may be said that fish formed one of the chief articles of animal food. The common oyster, the lobster, and the crab have not, we believe, been successfully added to the list of sea-foods. In this connection it may appositely be mentioned that while there were plenty of pearls,

they were not obtained of any great size and were never noted for their lustre and beauty of shape. Yet pearls were at one time an important article of trade with the Chinese and were a royal monopoly.

There are a great many land-shells, about thirty genera, and between three hundred and four hundred species which have been described, growing, as a rule, upon the leaves of certain trees. One peculiarity of the creature which produces these shells is its restricted area. Each valley and often each side of the valley, and sometimes even every ridge and peak possesses its peculiar species. These animals and their shells do not, apparently, contribute to the welfare of the people, although some of the shells were used for personal adornment and for decorative purposes.

At the present time, it is estimated that there are more than five hundred different species of beetles in the archipelago, of which fully eighty per cent are not known elsewhere. That there may be good work done by the entomologist in the further study of insect life in Hawaii need hardly be affirmed. It is sufficient merely to mention the coral insect. The results of its labours are visible in many localities; but its study appeals to the specialist only and demands the use of the microscope.

Inasmuch as deer are now included in the list of the islands' mammalia, it is evident that these creatures were introduced from the continent of North America. They have thrived so well that on Molokai Island, if not elsewhere, there is good sport to be had in stalking

them. On the islands of Hawaii, Maui, and Kauai, the hunter may enjoy active sport in pursuing wild boar, wild cattle, and wild goats, with quite enough of the spice of danger added to make the game attractive. In the proper season there is plenty of bird shooting to be had, wild geese and several varieties of ducks, that come south after nesting in Alaska. Along the coasts there are also snipe, plover, and other semi-aquatic birds; while inland there are pheasants, doves, and some other birds. A wise precaution on the part of the territorial officers, having in mind the protection of those birds which destroy insect pests, tends to keep this branch of sport within reasonable bounds.

If there is but little brook or river fishing to be done, there is endless sport to be had on salt water. Many game fish may be caught with rod and line, sometimes from a detached rock or point jutting out into or beyond the surf; or at other times from a boat well off shore. To hook and play one of the big fish that will take the bait give all the exhilaration that the keenest fisherman can ask. A game well worth the attention of the enthusiastic sportsman is the capture of the man-eating shark, "the tiger of the sea"; but it is recommended not to emulate the pastime of the natives in this matter, which will be mentioned in another chapter. For this sport Honolulu offers exceptional opportunities; because the fishing is done from motor-boats that go well outside the harbour, beyond the coral reef that so safely guards the splendid bathing beaches adjacent to the town.

In closing this incomplete sketch of Hawaii's fauna,

a quotation from Wallace's book is given. When discussing the extremely interesting subject of land-shells, he says: "The most important peculiar genus, not belonging to the Achatinella group, is Carelia, with six species and several varieties, all peculiar to Kauai, the most westerly of the large islands. This would seem to show that the small islets stretching westward, and situated on an extensive bank with less than a thousand fathoms of water over it, may indicate the position of a large submerged island whence some portion of the Sandwich Island fauna was derived." \* Correcting this statement so as to give Niihau Island the westernmost position, and thereby add to the plausibility of the theory, it is certainly well worth serious consideration, since it offers an explanation of what is otherwise extremely difficult to understand — the evolution of Hawaii's curious flora and fauna.

\* *Island Life.*

## CHAPTER XV

### *AGRICULTURE: ESPECIALLY IN ITS ECONOMIC ASPECTS*

**T**HIS subject, as it relates to ancient times, may be quickly disposed of. In a tropical country having a most salubrious climate, it is natural to suppose there was little for the people to do in the way of serious agriculture. Had the Hawaiians been contented with what Nature bestowed gratuitously — bananas, yams, sweet potatoes, breadfruit, cocoanuts, and a few berries — they might have subsisted; but it would have been little more than existence.

The soil of the islands, as described by the earliest writers, was formed of decomposed volcanic rocks, sand, mud, and ashes. To be made fertile, it required constant irrigation which an abundant water supply furnished in nearly all localities; but a measure of manual labour, quite exceptional with people of such a low standard of culture as the Hawaiians had reached, was an added necessity. The scientific methods of the present day have demonstrated the inherent fertility of the soil, as will be shown presently.

The valleys, which received the débris and rain water from the mountains, and which have been for ages accumulating deposits of vegetable mould, are exceedingly rich and productive; but they were of limited



CUTTING SUGAR CANE





area even when we consider the primitive implements at the service of the old-time Hawaiians. These were nothing more than pointed sticks, usually hardened by charring; of anything approaching the shape of a plough, they do not appear to have had any knowledge. Yet in spite of this paucity of equipment, Cook's comment indicates a considerable measure of development as agriculturalists. "What we saw of their agriculture, furnished sufficient proofs that they were not novices in that art. The vale grounds have already been mentioned as one continued plantation of *taro*, and a few other things, which have all the appearance of being well attended to. The potato fields, and spots of sugar-cane or plantains, on the higher grounds, are planted with some regularity; and always in some determinate figure, generally as a square or oblong; but neither these, nor the others are inclosed with any kind of fence, unless we reckon the ditches in the low grounds such, which, it is more probable, are intended to convey water to the *taro*. The great quantity and goodness of these articles may also, perhaps, be as much attributed to skilful culture, as to natural fertility of soil."

The soil was generally considered poor and better adapted to grazing than for agriculture; yet with labour and skill it could be made to produce fairly good crops. Nature really gave sparingly, and because the natives were not satisfied with that little, they were compelled to display considerable ingenuity in locating their vegetable patches so as to secure the full benefit of the indispensable water; and then add a

great amount of hard manual labour in the cultivation of their staple article of vegetable food, the *kalo*, from which, principally, they made their *poi*.

The *kalo* is the plant we know best by the name of *taro*, *Caladium Colocaris*. *Poi* is prepared from its tuberous roots, which are baked in ovens beneath the surface of the ground, and then thoroughly pounded, usually in a mortar-shaped vessel with a hard wood or stone pestle, being mixed with just enough water to make a doughlike paste. It is then allowed to ferment, acquiring a slightly sour taste, and in three or four days it is ready to be eaten. It is served cold and dipped up with the fingers.

The *kalo* is cultivated in artificial water beds, as well as in high upland soil that is clean and mellow; although *poi* made from this high land *kalo* is not considered quite so appetising as the other. Great labour is necessary in growing *kalo* successfully, and it requires a year or more, with constant irrigation, to arrive at maturity. *Poi* is made almost entirely from the *kalo* roots, but sweet potatoes and breadfruit may be used for the purpose; when these are substituted they are treated in practically the same way as the *kalo* tubers: although the resultant *poi* is scorned by epicures.

*Poi* is considered a healthful food, and the physique of the Hawaiians tends to confirm this opinion. It is thought to be quite palatable by those foreigners who have accustomed themselves to it; but the manner of eating it which is *de rigueur* is hardly alluring to many strangers. We may safely assume that the first human

beings to establish themselves in Hawaii brought with them some of the *kalo* roots, and that from those the plant has been propagated.

The small amount of manual labour which the cultivation of yams and sweet potatoes involved scarcely justify its being called serious agriculture. This, then, represents the farmer's effort in olden times. Turning, now, to the tremendous changes which have been wrought since the country was opened to strangers, it is but right to give, first, the present opinions of the soil. For the information given here, credit is due to Mr. E. V. Wilcox, Special Agent in charge of the Hawaii Agricultural Experiment Station, through Mr. H. P. Wood, Director of the Hawaii Promotion Committee. The soils are sometimes classified as red, yellow, and black. The red and yellow colours are due to the presence of iron oxide; the yellow soils being more completely transformed and somewhat less fertile than the reds. The black soils owe their colour to the presence of humus, magnetic iron oxide, titanium, or manganese.

The soils are generally deep; some were evidently decomposed in place, others are partly due to the washing from higher levels. Physically, the soils are granular, as a rule; yet in places they are similar to precipitated chalk, being almost an impalpable powder. In other localities the pronounced granulation gives rise to the term "shotty soil." Most of the soils become sticky when wet, but they quickly disintegrate again upon drying out. The chemical composition of the soils is highly satisfactory.

When ploughed deeply, the soils are exceedingly retentive of moisture, as is demonstrated by the fact that cotton and various other plants thrive in a wild state, where rain falls only once or twice a year, and then only to the extent of one or two inches. Moreover, good crops of alfalfa, and forty bushels of Indian corn to the acre, have been raised with but twelve inches of rainfall, without irrigation.

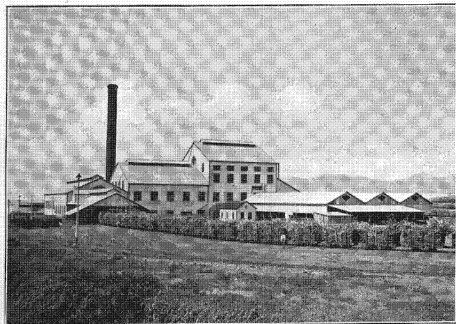
One of the most important matters in soil cultivation, demonstrated by the sugar planters, is the enormous value of deep ploughing. Some places are commonly ploughed to a depth of two or three feet, and are thus put in condition to store the rainfall for the benefit of the crops. The soils are easily kept in good tilth and great fertility by deep ploughing, suitable crop rotation, and the application of fertilisers to replace special elements of plant food removed by the crops.

One of the chief obstacles met with in farming in Hawaii is the impervious character of the soil and the difficulty of maintaining good drainage. The soil below the level of cultivation may become so packed as to be almost impervious to water and air. Under these conditions, the plant food in the soil is inert and not available, while the addition of fertilisers has little beneficial effect.

One of the first problems in successful agriculture in Hawaii therefore is concerned with the physical properties of the soil. Some of the remarkable results obtained in the growth of sugar-cane and also with pineapples are assuredly due to deep ploughing, sometimes to a depth of twenty-six inches and more. In



SUGAR CANE



SUGAR MILL



some of the more compact soils it appears desirable to cause crevices deeper than even steam-ploughs can go. Recent experiments with dynamite in such soils indicate that the drainage is greatly improved and this of course will mean a better aëration of the soil and the more ready availability of the plant food. Because of the range of altitude on the different islands, it is easy to find conditions suitable for the growth of almost every agricultural crop of the world. At present sugar is the main agricultural product; but there are besides large plantations of coffee, rice, sisal, rubber-trees, fruits, forage plants, etc. Various kinds of grasses that cure well for hay, alfalfa, matting-fibre plants, tobacco, Indian corn, cotton, wheat, and other cereals, sorghum, manila hemp, *Sanseveria* (the "bow-string hemp" of India), and other field crops are to be seen in various parts of the archipelago, and all are in thriving condition.

In the cultivation of fruits, there is practically no limit, either in the fruits of temperate climates upon the high lands, or of tropical fruits at or near sea-level. The fruits and nuts actually grown at the present time include pineapple, banana, mango, orange, citron, lemon, mandarin orange (the loose skin variety), pumelo (the East Indian cousin of the grapefruit), shaddock (similar to the pumelo, but larger), lime, true grapefruit, avocado (alligator pear), fig, cocoanut, vanilla-bean, strawberry (both the developed native and exotics), roselle, papaia, mangosteen, kumquat, loquat, monstera, sour sop, sweet sop, custard apple, cherimoya, macadamia nut, betel nut, dates, mountain

apple, rose apple, water apple, cayenne cherry, bush cherry, jambolan plum, water lemon, guava, grenadilla, tamarind, cacao, castor bean, annatto, ginger, cashew nut, mammee apple, star apple, oil palm seeds, tuna, ohello berry, carambola, breadfruit, durian, pomegranate, Otaheite gooseberry, peach, apple, cherry, apricot, kukui nut, bhel fruit (Bengal quince), indigo, sapodilla plum, longan, leitchiee, wii, poha, wampii, cinnamon, cinchona, vegetable ivory palm, and nearly all of the known palms.

In the way of kitchen garden vegetables, almost the entire list of such crops can be successfully raised, including sweet potato, Irish potato, kalo, pia or cassava, tomato, pepper, cabbage, onion, beet, radish, lettuce, asparagus, beans, peas, turnip, carrot, melons, squash, pumpkin, egg-plant, celery, cauliflower, spinach; and a long list of oriental vegetables used almost exclusively by the Asiatics. In the line of legumes, farmers are growing cow peas, soy beans, Jack beans, alfalfa, pigeon pea, lupines, beans, peas, sulla, etc.

The Territory of Hawaii may be said to be capable of developing an almost absolute independence, so far as food supplies, materials for wearing apparel, and woods for fuel and building are concerned. The long list of food products which has been given shows that the islands have virtually everything which could be desired in that direction. The annual output of honey now exceeds one thousand tons, and this is an industry which has not been actively prosecuted.

Those who are interested in fibre plants and materials for wearing apparel should note that Hawaiian sisal



ranks the very highest in the market; that the cotton has been declared by the Bremen Cotton Exchange to be of the finest quality that its officials have ever seen; and that in addition to those fibres there can be produced manila hemp, bowstring hemp, a long list of useful native fibres, silk, and wool.

It is manifest that the farmer from any other country may make, in Hawaii, that selection which will best suit his own purposes. Many of the crops which have been demonstrated to be possible profit-makers have not yet been developed as commercial ventures; but for such commercial and remunerative development nothing more is needed than farmers of skill and industry. Yet it must be noted that, of these relatively small agricultural possibilities, there are comparatively few which hold promise of really tempting profits. The important industries of Hawaii are sugar, pine-apples, rice, rubber, sisal, coffee, tobacco, bananas, cotton, and hemp. To each of these a few minutes' consideration will be given presently.

Incidentally, there are tempting profits to be secured in raising cattle, both for beef and for dairy purposes, as well as poultry of all kinds; but these are industries which cater rather to a domestic consumptive demand than are to be prosecuted for export. Nevertheless, the home market is already so large and is so rapidly developing that there is little danger of overdoing the dairy and poultry business. Each of the great and subordinate industries which have just been mentioned is naturally limited to certain sections where soil and climatic conditions are such as to give promise of remu-

neration commensurate with the capital invested and the labour bestowed.

Sugar-cane is apparently indigenous, certainly Cook found the natives cultivating it and using it for food. Whether the first Hawaiians brought it with them, or found it ready to their hands, is a problem which need not be discussed here. The first exportation was made in 1837; in 1908, the yield was over half a million tons, valued at forty million dollars. Several varieties are grown with comparatively equal success in appropriate localities. Much scientific attention is given to this industry. The Sugar Planters' Association maintains an Experiment Station, by assessment upon its various company members, and seventy thousand dollars are expended annually. Over two hundred thousand acres are planted in sugar-cane, partly on lands owned outright by the planters, partly on leased land. About one hundred thousand acres of this land have been reclaimed by irrigation, at an expense of fifteen million dollars. About forty-one thousand tons of fertilisers, in addition to stable manure, are used annually. The machinery equipment of this industry and the others which are allied to it is all that can be supplied by science.

Wherever there are Asiatics, there will be a large consumption of rice, and, if physical and climatic conditions are favourable, its cultivation will be promptly undertaken. Rice was introduced into Hawaii as a commercial cereal in 1858. In 1862 the first export was made. At the present time some twelve thousand acres are cultivated in rice, and the



THE LARGEST PINEAPPLE CANNERY IN THE WORLD  
*Honolulu*



crop is valued at two and a half million dollars. This industry is naturally entirely in the hands of Chinese. It has brought about an addition to the fauna of the archipelago, for no Chinese would admit the possibility of cultivating rice without the assistance of his water-buffalo.

Pineapples, a small native variety (probably not indigenous) of excellent flavour, were found by the earliest European residents. As an industry the growing of this fruit dates from 1890. Some six thousand acres are given to this plant; the export runs over three hundred thousand cases of tinned, and one thousand tons of fresh, fruit: the former alone having a value of some four million dollars. It is highly probable that this industry is susceptible of large development; yet being a luxury, the demand for pineapples must always be somewhat uncertain.

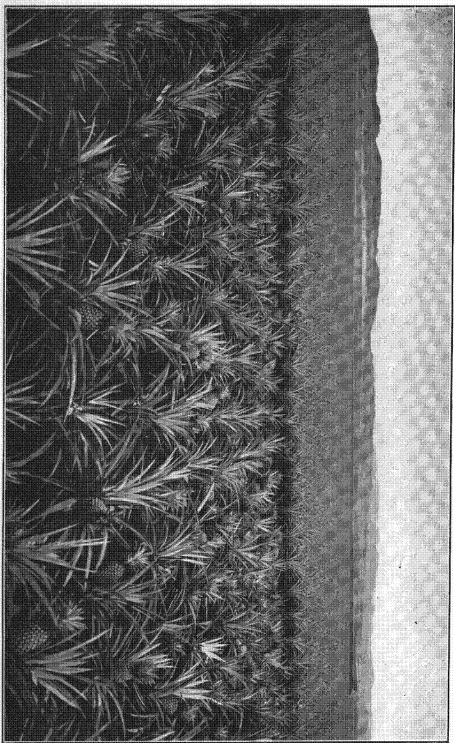
Experiments with rubber trees were made at various places in the archipelago some years before annexation; but the first regular companies for the serious prosecution of this industry were organised in 1905. While hardly yet past the experimental stage, it appears to be reasonably certain that this crop will eventually be a source of great profit. The greatest attention is being given to methods of cultivation, tapping, and curing. Already the output is something like seventy-five thousand pounds a year, and it is readily sold in competition with the best Ceylon Hevea rubber, fetching within five cents a pound of the price of that standard article.

Sisal is the familiar *henequen* of Florida, the Baha-

mas, many parts of Central America, and the West Indies. It is valuable for cordage, either alone or mixed with Manila hemp, and is also used for binder twine, making bags, hammocks, and similar articles. It is the only fibre plant that is at present grown on a commercial scale in Hawaii. The plant was introduced in 1893, and there are now about fifteen hundred acres given to it; the output is about two hundred tons of fibre, valued at twenty thousand dollars. To achieve its possible maximum in value, this plant should be more extensively planted. Experiments have demonstrated the absolute necessity for great care in planting and cultivating.

Apparently some adventurous European experimenter tried growing coffee for the first time, in Hawaii, in 1817. After varying vicissitudes, the success of this industry was eventually accomplished, and there are now about four thousand five hundred acres planted. The export runs to some twenty-five thousand bags, and the value is one hundred and seventy-five thousand dollars annually. Competition in the coffee markets of the world is very keen; hence the margin of profit is small. Efforts are being made in the territory to bring the grower into direct relations with the consumer. The quality of Hawaiian coffee is excellent, the flavour and aroma being mild; but it requires slightly different treatment in roasting from that recommended for the coffees of Porto Rico, Central and South America.

The native Hawaiians soon acquired the tobacco habit from Europeans and long grew a coarse, strong



THE PINEAPPLE BELT  
*Ten Thousand Acres of the Fruit*





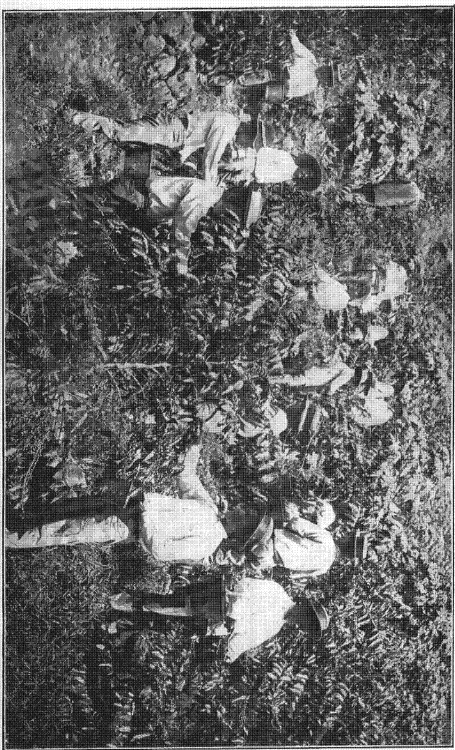
leaf which they used chiefly for smoking. Americans began experiments with good grades less than ten years ago. There are three companies organised, two of which already are marketing their crops, grown from either Cuban or Sumatra seed. The output is probably in the neighbourhood of eighty thousand pounds. Further experiments are needed in curing and packing, yet the leaf is meeting with favour in the American markets. It is probable, however, that when manufacturers of cigars for local consumption have accomplished their task, there may be little to send away.

It is thought that of the fifty odd varieties of bananas now growing in the islands, some twenty were indigenous. The fact that there are jungles of this plant, growing wild on nearly all the islands, demonstrates the adaptability of soil and climate. The two varieties chiefly grown for shipping are the Bluefield and the Chinese; the latter is, perhaps, a little better than the former, but does not bear shipment so well. The banana has so long ceased to be looked upon as a table luxury, that the demand can hardly fall off. Naturally, the Hawaiian growers look upon the Pacific States as their legitimate preserve, and this means an enduring market.

One of the two native cotton plants, growing in Cook's time, has been propagated and hybridised with the Sea Island variety. In 1837 there was a cotton mill on Hawaii Island which made good cloth. After the Civil War in the United States, 1861-1865, considerable attention was given to cotton planting, and Sea Island cotton of fine quality was raised for several

years on nearly all the Hawaiian Islands. The recovery of the Southern States acted to deter this industry and it fell off to practically nothing. Great attention has lately been given the matter. Cotton has done splendidly in favourable localities and it would be one of Hawaii's staple products if the pink boll-worm could be exterminated. Hopes of doing this are confidently expressed — at least in the case of the Caravonica plant; the Sea Island variety presents a more serious problem.

The shrinking in production of Manila hemp, which began some time before the Spanish-American War of 1898, and has persisted most lamentably until the present time, has led agriculturalists in various parts of the world to attempt the cultivation of this valuable fibre. Some who are assumed to know all about such matters declare that Manila hemp of good quality cannot be grown in any but Philippine soil. Yet inasmuch as this plant is a species of banana, and since the banana — in fifty odd varieties — does well, either wild or cultivated, in Hawaii, it has logically been contended that the Manila species should not be an exception. Much difficulty has been experienced in getting sound cuttings of the genuine article; it seems almost as if the Filipinos were jealous of the rest of mankind. Recently some seedlings of true Manila hemp were received at the United States Experimental Station; but even these were in such poor condition that doubts existed whether any of them would reach maturity. Nevertheless, territorial officials are confident of ultimate success, and when achieved a most



A KONA COFFEE PLANTATION  
*Picking the Berries*



valuable addition will have been made to Hawaii's agricultural assets. There are many other articles which might be considered, but already this chapter is too long; and assuredly a suggestion, at least, has been given of the economic aspects of the territory's agriculture.

## CHAPTER XVI

### *OTHER RESOURCES*

IT is clear from the behaviour of the Hawaiian natives when they first made the serious acquaintance of Europeans — and that we may properly say was when Cook visited them in 1778 — that they had practically no knowledge of metals, and were in this respect almost unique amongst savage peoples. The bits of iron of which they seemed to have become possessed in some mysterious way do not really contradict the statement which has just been made; because those two small pieces of iron (of which Cook writes) were looked upon as something almost magical. The people themselves had not made them; and even if there had been any iron ore in their country, they knew nothing about smelting it or working the iron they could have made. Furthermore, the Hawaiians were without any ornaments or vessels of gold or silver.

This virtually total ignorance of metals is one very strong argument for the antiquity of the Hawaiian race, as well as for their immensely long isolation. Had they been at all accustomed to intercourse with peoples to the west of them, they would surely have learnt something of the uses of iron, silver, and gold, even if acquaintance with the South Sea Islanders

could have brought to them no such knowledge. While disposed to concur in Wallace's theory of a connection by land — the great submerged island or continent between the Hawaiian Islands and the remoter parts of Micronesia — yet the low measure of culture noted in the Hawaiians of the eighteenth century indisputably puts such possible physical connection so far back as to be of little account.

The presence of metallic elements in the soils of the archipelago does not go so far as to indicate the existence of actual metalliferous ores in quantity which is to be mined and utilised. There is a great deal of iron, as oxide, in the earth; there are also phosphorus, in the form of phosphoric acid, as well as nitrogen and potash. Manganese, too, is found in much greater volume than it is in the average soil of the United States; while titanium, a metal which is not found native, but is often associated with iron ores, is also relatively abundant. Both manganese and titanium are objectionable chemical elements to have in soil; the former, being readily soluble, tends to disturb the balance between lime and magnesia, and the use of fertilisers has little beneficial effect in controlling the influence of manganese. Unless some means can be found for restoring that balance by introducing magnesia into the soils which are highly charged with manganese, it will be desirable, if not absolutely necessary, to devote such areas to the cultivation of sisal and other crops upon which the effects of manganese are either negative or less marked.

Although titanium shows but a trace in the soil

generally, yet in places its percentage runs as high as thirty-three and one-third of the metalliferous elements. Still, it does not appear to exert any direct injurious effect upon plants, seemingly being entirely inert towards their growth. Titanium soils often have a bluish-black colour; but this is not to be confused with the chocolate coloured or nearly black soils in which manganese is found.

None of these mineral elements can enter into the commercial or industrial factors of the archipelago's economy; and the list of metals is therefore to be represented by a cipher: the Territory of Hawaii has no marketable metals. Yet certain other mineral substances are of some economic importance, although in these even the islands are very poor. There is, of course, a certain amount of sulphur, as must of necessity be the case in a country wherein volcanoes are active and in rather large numbers, when the total area is considered. But this sulphur is not usually in such condition as to be made available in the arts.

We may, then, say that there are no metalliferous minerals in Hawaii, and certainly no metal industries. This does not mean that there are no metal workers; because the mills connected with the sugar industry, and many other important ones, demand foundries and machine-shops. Of these there are quite enough to perform all that is required of them. The territory is not, however, absolutely without some useful mineral substances. There are great quantities of pumice, especially in localities adjacent to the active volcanoes; these have been put to some use in road building, for



which purpose it is difficult to find better material when properly handled, brick making, and kindred ways. This resource has not yet begun to be worked as it might be.

The lava rock is of two kinds; that which has been completely fused and at one time flowed in fiery streams over the land and, in places, down into the sea. The other lava rock has been but partly fused, it is commonly called *tufa*, and it came forth during an eruption in the form of volcanic dust and larger particles. The tufa, of course, decomposes more readily than does the true lava; yet when time has weathered the latter and the roots of plants have grown down into its cracks and crevices, causing it to break up and disintegrate, it makes a far richer soil than the tufa does: of workable minerals, however, neither carries anything of importance.

Besides these volcanic rocks there is a certain amount of sandstone, not a great deal, along the coast in some places, and a great deal of coral rock which has been thrown above the surface of the ocean and sometimes far up on the land by subterranean volcanic action. For building purposes, all these volcanic and non-volcanic rocks are used more or less, although, as a rule, the buildings that are not made of wood are constructed of concrete, for which the tufa, when properly treated, furnishes an admirable basis. The necessary lime for this concrete may be had in unlimited quantities by merely calcining some of the vast amounts of shells that are to be found in every direction.

There are some gypsum and alum, as well as large

deposits of ochres which may be utilised in making mineral paints.

Some salt is found as deposits in lagoons that were long ago cut off from the sea and lifted up more or less by volcanic action. This salt is, however, of a bad colour and is not considered sufficiently pure, without expensive refining, for table use. The gathering of salt must have been quite an occupation for the natives, even in prehistoric times; for when the islands were re-discovered by Cook, he and his companions noted that the people were able to salt-cure pork, and this is always considered a problem which tropical peoples have the utmost difficulty in solving. Salt may, therefore, be reckoned among the mineral assets of the archipelago.

That kaolin, the fine white clay, and sal-ammoniac are counted among the mineral products is but natural. The former may eventually be used in considerable quantities for the manufacture of pottery — both *faïence*, the soft paste, and porcelain. It does not appear that the natives knew anything about utilising this clay, because their vessels for holding liquids were always calabashes and smaller gourds. Sal-ammoniac, found usually as ammonium chloride, will doubtless assume some importance in the arts.

But water is a mineral, technically, since it cannot be classed in either the animal or vegetable kingdom. The very important part which water plays in the rapidly developing agricultural and industrial interests of the territory makes it worthy of receiving some attention here; perhaps not so much for itself as for

the ways in which it is used practically. As a rule the islands are all well supplied with water, although some important exceptions have been already noted. The drinking water is everywhere good and strangers need have no hesitation in partaking of it freely. There are, of course, some people who are easily affected by strange water; if these find themselves inconvenienced at first, the temporary disorder must not be attributed to any serious unwholesomeness of the water: its effect, if contributing to bowel trouble, will pass away in a day or so.

The island of Kauai is the best supplied with streams which may be harnessed by man and made to give their power for useful purposes. On this island is established a large electric plant which supplies light and power for the most distant parts of the island, and the hydraulic capacity of the streams has hardly been tapped. Water rights is a subject which takes us back to the time when the kings of Hawaii were certainly as many, when reigning contemporaneously, as there were independent islands; and in prehistoric times there were probably more often a dozen, than just eight or one for each unit of the archipelago.

The matter of water rights is one which will probably not be productive of serious trouble in the future, if the existing wise system of government is perpetuated, and old custom recognised as a safe precedent to follow. As a specific case will be more satisfactory than a general discussion, especially when that specific case applies in general principles to all parts of the territory,

a short *résumé* of a paper on Hawaiian water rights is given here.\*

It was the act of King Kamehameha III (reigned 1824 to 1854) that made the titles to both land and water rights definite and secure. The transition from the ancient state of affairs, when the king was the absolute owner of all the land and water in the kingdom, through a period wherein titles in individuals were in embryo, indefinite and almost indefensible, to the present condition of clearly defined metes and bounds with absolute certainty of title in fee-simple, was accomplished in scarcely more than ten years, in the case of the land itself, although the period was not quite so brief and decisive with water rights.

From the very earliest time at which we can get even a glimpse at those rights to use water for irrigation purposes, they seem to have been the subject of minute regulation. The term *mahele*, meaning literally to divide up, was used specifically as to land; but it was also made to include the division of streams of water for use in agriculture. There was, however, a more definite term, *kanawai*, literally, "water rights," which originally signified those rights specifically, even if it did come to have a wider range, denoting a law or laws upon any subject whatever. The very first laws or royal rules of any importance which the ancient Hawaiians seem to have had were those relating to the use of water in cultivating the fields.

\* A paper read at the Annual Dinner of the Hawaiian Bar Association, June 15, 1912, by the Hon. Antonio Perry, Associate Justice of the Supreme Court of Hawaii. See *The Hawaiian Annual* for 1913, p. 90.

Inasmuch as farming was not then carried on upon a large scale, the supply of water was usually ample for the requirements of the fields of *kalo* and the little patches of sugar cane, sweet potatoes, possibly a banana grove, and one or two other vegetables for which artificial irrigation was required. The most important factor in the distribution of water was the main ditch, *a-wa* or *auwai*. Each of these had to be sanctioned by the king, or one or more of the powerful chiefs whose lands were to be benefited by the water to flow therein. The supervision of the actual constructing of these *a-wa* was entrusted to that chief (when two or more coöperated) who provided the largest number of workmen. It may be stated here that the building and maintenance of irrigating systems was about the only form of forced labour to which the common people did not object.

When the main ditch was completed, the division of the water was determined by the proportions in which each chief had furnished labour. Each chief then allotted to his *hoaaia*, husbandmen, a share of the water that was, again, determined by the same rule of amount of labour given; because some of those farmers not only worked themselves, but brought to the task other members of their families who could not lawfully be forced to help. It is apparent that this system of final distribution of water to the fields, as determined by the actual labour supplied, was the equivalent of a system of irrigation in accordance with the acreage cultivated; because each chief and farmer would try to contribute, indirectly or directly, to the needed labour in order to secure a maximum of benefit.

It was certainly an effective way to encourage this form of industry, agriculture, and develop the resources of the kingdom as the modest requirements of the people then demanded. The importance which the Hawaiians placed upon this cultivation is shown by the fact that one of the prescriptive causes for dispossession by the king was the failure of the farmer to render his plot productive. On the other hand, however, any *hoaaia* who increased his contribution of labour towards the maintenance of main and distributing ditches was sure to be rewarded by having his allotment of land increased; while he who had been thus favoured and subsequently failed to cultivate all his land was deprived of all water save that which was necessary for the cultivated portion.

The work of constructing a dam, as well as the necessary main canal and distributing ditches, was attended with much rejoicing, song, and feasting, together with solemn religious ceremonies. The day was determined with the assistance of the local priest and the chiefs furnished *awa* to regale this important personage, as well as food in abundance for him and all the workmen. Prayers were addressed to the local water-god, invoking his assistance and protection. After the feast, all the refuse was buried in the ceremonial oven, *imu*, which had been made in what was to be the bed of the canal, and in which *imu* the cooked portions of the food had been baked. The dam was quickly built and the water turned into the new channel to pass over the *imu*.

Those dams were built with loose stones, lumps of

earth, and clods of grass, being purposely made not absolutely watertight in order that some fluid might continue to pass down the natural bed of the stream. No dam was permitted to divert more than one-half the water flowing in the stream at its normal height at the point of divergence, and thus the riparian rights of others lower down the stream were recognised and respected.

One very interesting feature of this old irrigating system was the manner in which the actual distribution of the water to the plots was determined. Each farmer, or group of them if their fields permitted, was to have the flow of water at different times and for a limited period. As the Hawaiians' ideas of the time of day and the duration of time were not exact, the irrigation was regulated by the position of the sun and that of the stars. In some instances of large and contiguous tracts, the allotment was during all night to one, and all day to the other during the term of days necessary to water all the subdivisions of the entire tract; followed by an exchange of night and day use between the tracts, and then an exchange again at the end of the term, and so on continuously: the advantages of irrigating at night being obvious.

Another plan was for each tract, beginning with the highest, to take, irrespective of time, all the water it needed, and then the water was permitted to spill over onto the next lower until its requirements were satisfied, and so on until the very lowest was reached. When this level had been sufficiently irrigated, the process was begun over again. Eventually, this last men-

tioned method appears to have supplanted the other, as, in the circumstances of the case, would seem to have been but natural.

The use of water was very strictly superintended by officers appointed by the chief whose serfs the husbandmen to be benefited were. In dry seasons, the right was recognised by those superintendents to transfer water from lands which might have more than was absolutely necessary, to those in imminent need. This same right is said to have been claimed and exercised in some instances as lately as within fifteen years of annexation: that it is now recognised need not be affirmed. For unjustifiable interference with a dam or breaking down the dikes of a canal, it was permissible for anyone to kill the offender, and the body was placed in the breach made by the culprit as a warning to others. If, however, the offender happened to be a person of some importance, his death might cause trouble, and lead to reprisal.

When ownership of land by metes and bounds was determined and title in fee-simple granted, and especially after the foreigners came to have interests as agriculturalists, there were occasionally some misunderstandings about these water rights; these were augmented in certain localities by the decreased rainfall consequent upon deforestation. The urgency of such cases was recognised by the competent authorities, for in one particular instance (it happened in 1884) the defendant was ordered "to remove the obstructions in the canal and open a free passage for the water to plaintiff's land *and that he give him water to-morrow morning.*"



While the existing territorial government is consistently strict in recognising rights to real property as well as the essential water privileges of agricultural land, some of the extremely rigid laws and regulations of former times have been equitably relaxed. For example: it is now held that the mere failure to use water and achieve the maximum productive capacity of the land does not operate as a forfeiture of any rights. Also that the water to which a certain tract of land is entitled may be diverted by the owner to other fields, not necessarily his own; but always it is held that the irrigation right of lower tracts is to be respected. In all respects these rights are to be held and administered in entire consistence with the laws of the United States.

Water rights are destined to play an important part in the future of Hawaii, just as they have done in the past. The growth of urban communities and the amazingly rapid agricultural development of the territory render inevitable the conservation and use in an increasing degree of the available waters, with the probable consolidation of some rights and new distribution of others. The subject of water rights deals with a most important resource of the archipelago, and it will lose none of its interest with the passing of time.

## CHAPTER XVII

### *THE CHINESE IN THE ARCHIPELAGO*

**J**UST when the first Chinese arrived in Hawaii is not a matter of much importance. It is evident there were none living there at the time of Cook's visit, 1778, because he would almost certainly have heard of them and commented upon them, in spite of his manifest jealousy of all other "discoverers." It is equally clear that the Hawaiians at that time knew nothing of the Chinese, for their peculiar dress and style of dressing the hair, as well as their distinctive racial characteristics, would have so impressed the natives as to lead them to speak of the strangers from the West to the new-comers from the East.

Just as soon as Europeans established themselves in the kingdom of Kamehameha I, they gave their attention to the commercial possibilities of the land, because it was those that had attracted them, and they were promptly impressed with the certainty of making large fortunes by exporting sandalwood to China. This business brought about indirect intercourse between Hawaiians and Chinese and was the reason for the latter's calling the former's country "The Land of Sandalwood."

In the year 1816 King Kamehameha I became impressed by the fact that many foreigners within his

domain were acquiring handsome returns from this sandalwood trade with China, and he determined to take a hand in it himself. Accordingly he purchased a foreign-built vessel, refitted her, and loaded her with a full cargo of the valuable wood. He engaged the services of some English seamen to do the navigating, but he appointed a Hawaiian supercargo and fiscal agent, and despatched the vessel to Canton.

It is known that the sandalwood sold for highly remunerative prices, and Kamehameha's expectations of a handsome profit *ought* to have been realised; but they were not. This ship was the very first to show the Hawaiian flag in a foreign port, and it is to be more than suspected that she was not treated fairly or even honestly at Canton. At any rate, when the supercargo rendered his accounts of pilot fees, port charges, Customs exactions, stevedoring, and the expenses of officers and crew while in the foreign port — and that last item covered an amount of dissipation which was absolutely criminal — instead of there being a profitable return upon the venture, Kamehameha found he had to meet a loss of more than three thousand dollars.

But we may note, with some satisfaction, if we view the episode from the king's standpoint, that Kamehameha's experience taught him one lesson from which he proceeded to derive substantial profits that recouped his three thousand dollars many times over. From the date of the sandalwood vessel's return and the auditing of her accounts, the imposition of pilotage dues, port charges, etc., brought to the Hawaiian

treasury a considerable revenue each year; even if the foreign merchants and shipmasters did demur!

Chinese people, merchants especially, have the habit of keeping watch upon their over-seas ventures by going in person with them or following them closely, to see how such matters are conducted abroad: this is just one of the secrets of their success. It is probable, therefore, that it was the sandalwood trade which first induced the Chinese to visit the Hawaiian Islands. Whether that is true or not, it is quite certain that in the very early years of the last century, a small number of Chinese settled in the archipelago. These apparently did not take with them any of their own women, which is rather another habit of the Chinese; and they promptly found wives amongst the native women. They prospered greatly, because it was only a short time till the sandalwood business had been far outdone by profitable trade in many other articles imported from China, and the comparatively few which could be exported advantageously to that country.

Anticipating a little, for convenience in carrying out the discussion continuously, it is to be noted that during the Hawaiian monarchy something like seven hundred and fifty Chinese were naturalised. From some of those who thus expatriated themselves, and all of whom married Hawaiians, occasionally ladies of good families, have descended families who are now classed with the patricians of the population; some of the nobility even have a strain of Chinese blood. In most cases the purity of the Hawaiian or Mongolian blood has become so affected by marriage with Cau-

casians that it is not now possible to detect any difference between the grandchildren or great grandchildren of those early Chinese, and the offspring of the purest American or European strain.

Wherever Chinese men go without their true wives, or as actual bachelors, it is their custom to establish homes and to rear families by marrying the native women, if the latter will consent; and it is astonishing how willing those native women are to accept Chinese as husbands. The truth of this statement is demonstrated by studying conditions in any country of the globe, our own not excepted, where there are permanent colonies of Chinese. These Celestials certainly do make good husbands, for there are no men on earth more devoted to their homes, or more considerate of their wives, or more affectionate to their children. Of course there are disagreeable exceptions; but because there are brutal American men, that does not demolish the American's reputation for being a good husband and a kind father.

Yet whether the women be Hawaiians, or Malays, or Japanese, or Americans, there is always great danger for them in these marital alliances with Chinese. The most important duty in life which devolves upon a loyal and filial Chinese man is to perpetuate his family by having a son of pure blood; although a substitute by adoption may be permitted in certain very exceptional contingencies. Without that son, there is no one to see that the father is properly buried, and to perform the essential, obligatory worship at the ancestral tombs or before the family tablets; because

no woman can do this, and no son of mixed blood would be permitted to, even if he were willing.

Now, marriage was not a matter left to the young Chinese man to arrange for himself. If his parents could not make a choice that was satisfactory to themselves, or were unwilling to do so — as was almost always the case — they called in the assistance of a go-between, marriage broker, who found for the son a suitable life partner. Filial piety and family pride compelled the young man to accept the girl chosen for him; she, poor thing, was never for a moment considered or consulted.

Nor was it absolutely necessary that the son should be present at the wedding. His parents were entirely competent to have the marriage contracted by a proxy; not a human proxy, but a doll, perhaps, or even a cock! The son, who, let us say, had been living at Honolulu for years and had married a Hawaiian woman by whom he had had children, would find upon his return to his native land that officially he had been married for months or perhaps years to a woman he had never seen and never heard of. Then it was his bounden duty to accept the wife chosen for him and to whom he had been lawfully married, in Chinese eyes, during his absence.

What is more, and worse, if the son brought back with him to China a wife from America, or Europe, or Hawaii, or wherever else it might be, even though he had married her in strict conformity with the laws of her homeland, that foreign wife had to yield precedence to the Chinese wife; in fact, according to Chinese

opinion and law, she ceased to be a wife at all the moment she stepped foot upon Chinese soil. If the stranger insisted upon continuing to live with the man whom she considered her husband, in the estimation of his people she became his concubine merely. She was obliged to render any service, no matter how menial or degrading, that her husband's parents as well as the lawful, in Chinese opinion, wife might demand of her.

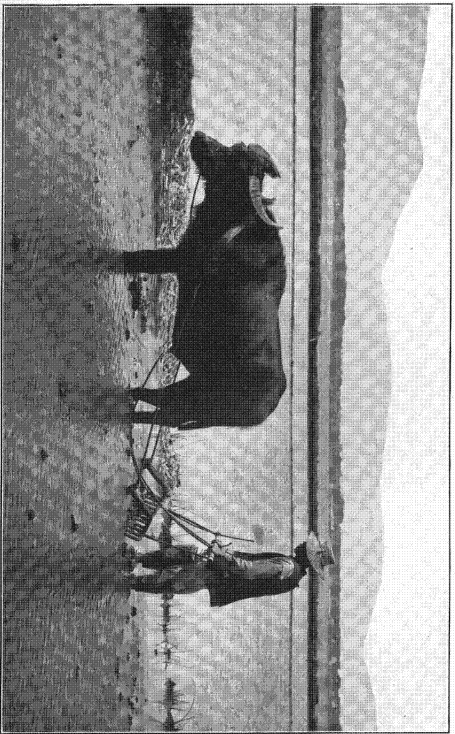
Conditions may change with the new situation of affairs in China, and doubtless they have done so in communities where foreign influence is appreciable. If the Republic persists upon its course, it is barely possible that everywhere the tendency to adopt the ways of the world generally may go so far as to affect marriage; but it is doubtful, for the renovation of China may not be so completely social as the most optimistic think. China's subservience to "Olo Kastum" is not likely to be materially changed in this matter of marriage until the majority of her citizens have put away their slavish and to us incomprehensible allegiance to the teachings of Confucius and the other old masters. With those Chinese who have seriously embraced Christianity, there is probably no danger for a foreign woman to marry a Chinese; but it had better not be done in any case. If a few Chinese were faithful to their Hawaiian wives, there were hundreds, possibly thousands, who were calmly indifferent as to what might befall their mistresses and their illegitimate children. The number of "part Hawaiian of Asiatic fathers" who figure in the census tells a story which is not altogether creditable to the Chinese.

In the time of King Kamehameha II (reigned 1819 to 1824) and during the regency of the Dowager Queen Kaahumanu (1824 to 1832), the influence of Chinese culture must have been considerable; for a conspicuous unit of the royal insignia was a large Chinese umbrella, made of silk, which was held over the ruler's head when he or she went outdoors, or when audience was held in the palace. When that ruler left the palace to go afloat, the royal carriage was a large Chinese bedstead; while another of these made the couch upon which he reclined in his state barge.

With the phenomenal development of the sugar industry, came a demand for field labourers that could not be supplied in the home market. We must always remember that while the Hawaiians were entirely able physically to perform this labour, yet because of their unreliability and proneness to "knock off work" indefinitely upon receipt of a week's wages, they were altogether unsatisfactory, as, if the truth must be told, they rather are to-day.

Therefore, in 1852, a request was sent to China asking that a number of such labourers be sent to the islands. The response was prompt and affirmative, and many coolies arrived. Yet even so, the census of December 7, 1866 shows that there were only 1200 Chinese, 1090 males and 110 females, in the entire archipelago. Inasmuch as there had been a veritable flood of immigrants from China during the years immediately following 1852, it is manifest that, for some reason, there was a considerable emigration of Chinese.





CHINESE WATER-BUFFALO



Some coolies continued to arrive, however, and in 1881 the market for this class of labour was so overstocked that an order was issued to forbid the coming of more Celestials. Then came a sudden spurt in agricultural development, with insistent calls for cheap labourers; so that, again, the gates were opened and another flood of coolies poured in. There then followed various restrictive legislation directed against this class of immigrants, and finally, in 1886, a law was passed forbidding *any* Chinese to land who had not a passport issued in proper form and duly verified (*viséd*) by an Hawaiian consular official. As an ordinary coolie, even if a passport could be procured for him from the Chinese officials, could not get the required *visé*, this measure put a stop to coolie immigration.

Upon transfer of the archipelago to the American flag, the restrictive laws of the United States became operative, and no Chinese labourer is now permitted to enter the territory. Furthermore, it is strictly forbidden for a Chinese, who has been a resident of the islands for years, even prior to 1898, without having been naturalised as an Hawaiian subject, to leave the territory and enter any other part of the United States.

As a matter of plain fact, this prohibiting Chinese coolies to enter Hawaii works disastrously in every way and accomplishes no benefit whatever. They do not come into competition with American labourers; rarely do they compete with any white workmen. The supply of suitable labour for various agricultural and industrial pursuits is inadequate, in spite of the efforts which have been made for many years to induce immigration

from other parts of the world; and the problem of Chinese coolie immigration, as bearing upon Hawaii, must be reconsidered, if the development of the territory is to proceed as it might and ought to do.

At one time there were more than thirty thousand Chinese in the country; there are now only about twenty-one thousand, and this number is slowly but surely decreasing, as is inevitable when careful attention is given to all the circumstances of the case. Not only is it difficult for the Chinese themselves to understand the invidious distinction which is made between them and Japanese labourers of the same class, but many American employers fail to see just why it should be made. Undoubtedly it would be preferable to eliminate the Asiatic workman entirely, and there is much satisfaction to be had from the official statement that the percentage of non-Asiatic employees on the sugar plantations has increased from twelve, in 1899, the first year after annexation, to thirty-one for the year 1912. But absolute elimination would seriously cripple this most important industry.

As soon as the visitor lands at Honolulu, the Chinese appear. As one passes along the street they are met carrying their baskets, two slung from the ends of a long pole borne upon one shoulder. As market-gardeners they have almost a monopoly; and as fishermen and fish-hawkers they have nearly driven the Hawaiians from the field. When the true business streets are reached, the Chinese merchants are seen in their glory. Their shops, or rather the contents, are always most seductive, although not novel to those

who have come from either east or west; because many precisely the same kind of shops are to be seen in all the cities of the Pacific Coast, as well as in many other American towns. The stolidity of the Chinese merchant, sitting placidly at his shop's door or just within, is in marked contrast with the ordinary volubility of his Japanese competitor who seems to have learnt all there is to be taught about "touting" for trade.

Just what the American or European housekeeper would do in Hāwāii were there no Chinese, is not easy to say or guess. The men, when they have given themselves to the study of the culinary art, make admirable chefs, decidedly better than the average Japanese. For one thing, they are, as a rule, cleaner about their own persons and tidier in their kitchens; while they are less addicted to club and social dissipation. This is a statement which will possibly be contradicted; but it is left for the experienced housekeeper to confirm or disprove. Another recommendation for the Chinese is his honesty; relative, at least. There probably does not live a Chinese cook who does not get his "squeeze" (unlawful commission), either from the tradesmen who supply his employer or from that employer; yet this is usually determined by agreement between the cooks themselves, and it stands at that fixed percentage. It is the only extortion practised, is divided amongst all the servants of the household who give allegiance to the cook, and has come to be a recognised custom to which no one seems to demur.

Nearly all Japanese, however, add a little to the "squeeze" week by week, or month by month, until

the breaking point is reached, the employer rebels, and there comes an explosion.

It would be difficult to find a more efficient caterer and emergency meeter than a good Chinese cook. His mistress announces at noon that three or four people are coming for tiffin at half-past twelve; or the master comes from his club at half-past six and says some men will dine with him at the usual time, an hour later. Ordinarily the cook provides for not more than four, the whole family. Is he completely upset by this sudden increase of one hundred per cent? Not at all — at least he does not show it! Without a word of protest he goes quietly along with his work, and, lo, there is plenty for everybody, and on time to the minute. A foolish busybody, prying into the secrets of the kitchen, would doubtless find that the "Number two cook" (the chef's understudy, and there always is one, but he is never on the pay roll) has been sent running hither and yon to gather what is necessary; while the cooks of neighbouring houses have been called upon to help out: it being clearly understood in the guild that this particular cook must be ready to do the same thing for his neighbour in a similar emergency.

The one serious annoyance connected with Chinese servants is their loyalty to the Chinese custom of taking at least three days' holiday at New Year's. While the lunar calendar governed them, this event fell towards the end of January or early in February. It may have been generally transferred to the first three days of January, because the Republic's government has announced the adoption of the Gregorian

calendar. But whenever it comes, nothing can induce a true Chinese to work during that period; he simply disappears when his work is finished in the evening of the last day of the old year, and returns when it suits his pleasure. If an impatient housekeeper has replaced him with somebody else, it is simply *maskee* ("never mind"), only the chances are a hundred to one that the housekeeper will regret before the dismissed servant does. If only the natives were more to be depended upon as house servants, a lot of trouble would be saved the American housekeeper in Hawaii.

## CHAPTER XVIII

### *THE JAPANESE IN THE ARCHIPELAGO*

**I**T was naturally assumed when Japan was opened to intercourse with the world, generally, as was done by our Commodore Matthew Calbraith Perry, in 1854, that the law prohibiting the Mikado's subjects from leaving their country would be relaxed, and so it was, but not for some thirty years. As a matter of history, it is interesting and pertinent to note that the Mikado of Japan in 1854, Kōmei is his name in official records, had nothing whatever to do with the law which forbade Japanese going abroad; nor did any of his own statesmen frame it. It was entirely the act of the Tokugawa Shōgun, the curious usurper of his sovereign's powers and authority. The Mikado may have made the edict effective by affixing his signature thereto, but this was merely a matter of form, because the Shōgun could have enforced it without such formality.

But at the same time it was thought that the intense patriotism of the Japanese would tend to deter emigration, either temporary or permanent. It is true that for a long time the Japanese government displayed great reluctance in granting the necessary passports to its people who wished to go abroad; and it may be that for a time after first having the gates opened, patriotism did operate somewhat to keep them at



home. Eventually, however, both causes ceased to deter the Japanese from travelling abroad, and they began to look about for foreign countries to invade. The continent of Asia at that time held no attraction for them, while the Philippines and other East Indies appear to have been unsatisfactory to them.

Let it be said here that the writer's long and intimate acquaintance with Japanese people of every class, and his thorough familiarity with every part of their empire warrants his saying that there is no real validity in the alleged reasons for their desire to emigrate, namely, the overcrowding of population and the inability to find land at home to cultivate. In the matter of population, Japan (exclusive of Formosa and Korea) has an average of 310 to the square mile; the Netherlands have 480; but the province of Honan, Central China, in the Yang-tsze Valley, has 520. There seems to be no reason for the subjects of Queen Wilhelmina to leave their native land because they cannot support themselves at home; and the citizens of Honan figure but little in the statistics of emigration from China.

The main reasons for the Japanese going abroad are, first, to make more money than they can earn at home; second, their craze for travelling. But to these has been added in the last few years another and a stronger reason than either of the others, a natural wish to escape the frightful burden of taxation put upon them because of the mad desire of their rulers for military expansion. It cannot be surprising that Japanese are anxious to go to Hawaii or anywhere else, when staying

at home means giving up one-third of their gross incomes for direct or indirect taxes; the only wonder is how those who do remain can bear this burden. If the Japanese government would give its attention to the reclaiming of great and virgin tracts of land which might be made arable, there would be quite enough to support double the present population of that country.

In 1875 the United States negotiated with the kingdom of Hawaii, King Kalakaua being the monarch, a treaty of reciprocity by the terms of which "muscovado, brown, and all other unrefined sugar, meaning hereby the grades of sugar heretofore commonly imported from the Hawaiian Islands and now known in the markets of San Francisco and Portland as 'Sandwich Island Sugar,' syrups of sugar-cane, melado, and molasses" were admitted into the United States free of duty. This action, as was inevitable, promptly gave a tremendous impetus to the sugar-planting industry, which, immediately before that time, had been very inactive.

The supply of suitable labour in the islands was quite insufficient to meet the demand; and consequently the Hawaiian authorities sent everywhere in the world to induce competent labourers to come to the kingdom. The Japanese government did not evince any disposition to allow its subjects to respond to these overtures; in fact it was distinctly opposed to doing so for various reasons. There were no Japanese in the islands for some years after the remarkable activity in the sugar industry of 1875 and during the years immediately following. It was only in 1884,

when the great Powers of the world began to consider seriously the propriety (the justice, in fact) of removing Japan's extra-territorial disqualifications and to entertain the plea that Japanese subjects should be accorded equality of treatment with the peoples of America and Europe, that the Mikado's government consented to allow the natives to emigrate to Hawaii.

So much difficulty for Hawaii attended its effort in this particular case, that at the end of 1884 there were only one hundred and sixteen Japanese in the whole archipelago. After that time, however, the immigration of these people moved rapidly, and in a few years, or by the end of 1890, there were over twelve thousand in the country; by 1896, twenty-four thousand; by 1900, more than sixty-one thousand; and the census of 1910 showed very nearly eighty thousand Japanese in the territory. The islands of Oahu and Hawaii have over one-half of this total, each having upwards of twenty thousand. This indicates that the sugar districts are the most attractive to these people. The rest were scattered over the country, as follows: Maui, 9724; Kauai 9018; Molokai, 105 (seven of them unfortunate lepers); Midway, 13; Lanai, 10; Kahoolawe, 1.

It is well to stop for a moment and analyse the total of 79,674 which represented the Japanese population in the Territory of Hawaii three years ago, because there are interesting possibilities to be contemplated. The total includes 54,783 males and 24,891 females: of the former, 41,794 were over twenty-one years of age; and of the latter, 13,875. There were 12,989 males under twenty-one years of age, and 11,016

females. There were 19,889 born in Hawaii or within the United States or its possessions.

Although the arrivals of Japanese at Honolulu greatly exceeded the departures for some years after the archipelago was annexed by the United States, conditions subsequently changed. The departures have considerably exceeded the arrivals for the last few years. This state of affairs was, of course, due to the agreement entered into within the last decade by diplomatic representatives of the governments of the United States and Japan, but without formal treaty, whereby the Mikado's officials undertook to restrict the emigration of his subjects to any part of American territory.

That same agreement, however, had the effect of stimulating the arrival in Hawaii of Japanese women, since the wives of Japanese residents, as well as reputable women who are to become such wives, have been permitted to land. There has, consequently, been a conspicuous increase in the number of Japanese births.

For some reason, it is not necessary to speculate upon it here, the Japanese men are not nearly so much given to marrying Hawaiian women as are the Chinese. At least the Japanese do not register these marriages, and here the word is used very euphemistically, as consistently as the Chinese did. In fact there are very few such alliances between Japanese men and Hawaiian women; and indeed there is but little sexual intercourse between the two peoples that tends to cause an appreciable number of illegitimate births with Japanese paternity.

For the fiscal year ended June 30, 1912, 527 more Japanese men left the territory than arrived; presumably all of these have the privilege of returning; 1273 more women arrived than departed; 735 more minor children went away than came in. It is not to be too readily taken for granted that all of the 911 children who left Hawaii for Japan during the twelve months, July 1, 1911 and June 30, 1912, were taken "home" to be educated and become loyal Japanese subjects; to bear their full burden of responsibility in military duty, as well as in all other walks of life.

It is impossible to say how many of these legal minors, twenty-one is the age of majority in Japan, were of military age — that is full twenty; but it is useless to deny that many Japanese at home are trying to evade conscription; or that men who know the satisfaction of life without this burden in other countries are indisposed to make soldiers of themselves or see their sons give up the best years of their lives, when there is no actual necessity for it. The Japanese press, which gives expression to official opinion, complains of evasion, and it is well known that many seek to avail themselves of this provision: "residence in a foreign country secures exemption up to the age of thirty-two, provided that official permission to go abroad has been obtained. A man, returning after the age of thirty-two, is drafted into the territorial army (that is, the militia); but if he returns before that age, he must volunteer to receive training; otherwise he is taken without lot for service with the colours (that is, the regular army)."

Probably the same motives inspire Japanese parents as influence our own, American fathers and mothers, who have elected to reside abroad permanently, or realise that they must spend the greater part of their lives there. These like to bring their children, born in other countries, to the homeland in order that the young people may see for themselves what America is, and that relatives may know them, even when it is the intention to take the children back to alien lands. It is more than likely to be the same with Japanese parents, not one of whom, if he told the truth, would say that the education his children will receive in the public schools of Hawaii is not infinitely better than the best he can get for them in Japan.

In spite of the departures, there has been within the territory an apparent increase of the Japanese race, which is due entirely to the excess of births over deaths. This condition, it must be borne in mind, relates exclusively to labourers, or what are called steerage passengers travelling in steamers arriving from or departing for a Japanese port. Cabin passengers, many of whom are privileged to enter American territory, do not figure in this consideration, and statistics of their movements are not available.

This matter of a decided increase in the number of Japanese births in the Territory of Hawaii is one of much importance politically, economically, and socially. Most of the native born Japanese are technically American citizens, differing radically in this important respect from children born of Chinese parents (exceptions have been mentioned in a previous chapter).

The latter are not considered native born American citizens unless their parents, too, were native born and have made their homes upon American soil, at least technically. Many of the native born Japanese boys in Hawaii (and the girls, too, if the forward march of the woman's suffrage movement continues) may in due time become voters, if, upon arriving at legal maturity, they elect to register as American citizens and by that act renounce all allegiance to the Mikado.

Just how serious a matter this may become, cannot now be stated definitely; because it is impossible even to guess how many of those native born Japanese will remain in the territory, or how many of those who do remain will have become sufficiently Americanised in spirit when they are twenty-one years old to wish to receive the franchise and take upon themselves the full responsibilities of citizenship. At the present time nearly all these Japanese children are under ten years of age, because the marked increase in their number has taken place during the last few years, or since the arrivals of Japanese women have been so entirely disproportionate to the arrivals of men, and have almost counterbalanced the total departures of men, women, and children.

In the Hawaiian census of 1910, it appears that there were only fifty-three Japanese males of voting age who had been born in the archipelago, and that of these only thirteen had availed themselves of their privilege to register as American citizens so as to vote. Inquiry amongst the older Japanese men fails to elicit any information that this registering was looked upon

as horrible disloyalty to the Mikado, and apparently not one of those thirteen young men has been ostracised for becoming a *bona fide* American citizen.

During the two and a half years preceding June 30, 1912, 7986 Japanese left the territory for Japan, and only 809 arrived; therefore the increase in the number of school children, from 1352 to 9298, during the twelve years of American rule, indicates rather remarkable prolificness in these people; it is quite disproportionate to the ratio of increase of any other nationality. Yet it must be remembered that children who leave Hawaii for Japan and are brought back before attaining legal majority do not forfeit the right to register as Americans when they have reached the lawful voting age.

It would, possibly, be an unfair imputation upon the "Yamato spirit," as the Japanese call their nationalism and pride in Japan's institutions, because *Yamato* was one of the earliest names given to their land, to say that the number of Japanese young men who will elect to become American citizens when they reach the age of twenty-one is likely to show a percentage increase as time passes; still, there are not lacking signs that this will be the case. Should a great percentage, say ninety, decide to do this, there will be, in another ten or twelve years, a goodly number of Japanese-Americans possessing the ballot. So many that if the decrease of those in whose veins flows the pure Hawaiian blood continues as it has been doing for fifty years and promises to continue to do, there will be more citizens of Japanese blood than of the true native stock.

In the opinion of some this possible state of affairs



constitutes a serious menace; but this fear is not shared by the present writer: because the probability is great that in those ten or twelve years the increase in the number of true American citizens, together with that of other Caucasians who thoroughly share the American spirit, and who are entitled to be naturalised, would operate to counteract any improper designs which the Japanese citizens might harbour. Careful consideration should be given to the fact that the territorial government is confining its assistance to immigrants, exclusively to persons who are or may become citizens, and, so far as is practicable, to introduce only agriculturalists in families.

Taking up now more specifically the consideration of the Japanese in the archipelago, it has to be admitted at once that the friends of these people could wish for a different story than the records of the Territorial Prison tell. During the official year which ended on June 30, 1912, the totals of all classes received and discharged left the number of two hundred and sixty-four still in custody. Of these, fifty-nine were Japanese men and one was a Japanese woman. That total of sixty was the maximum for nationalities, it is regrettable to say. The next in number were Hawaiians, fifty-six, and then Chinese, thirty-four. The Koreans, usually looked upon as mild in manner and disposed to be peaceful, were either notoriously bad or they were peculiarly unfortunate; for out of a total of less than five thousand in the whole territory, twenty men had to be taken into limbo for various misdemeanours, although no serious crimes seem to have been charged

against them: percentages considered, the Japanese do not appear in such an unfavourable light as their Korean fellow-subjects.

The Japanese in Hawaii may be roughly classified as officials — government, that is consular officers and their associates, or representing trading or immigration companies — merchants, domestic servants, market gardeners, hucksters, etc. The greatest number are employed on the sugar plantations, but their employers have some reason to compare them unfavourably with Chinese of the same class. The last mentioned are steady and industrious, due allowance being made only for their New Year's dissipation and a fondness for smoking opium, which now has to be done very surreptitiously; while the Japanese are excitable and restless, although as workers, when they do attend to their duties, they are reckoned fairly good. Upon the other plantations, sisal, tobacco, pineapples, etc., the Japanese count for comparatively little.

As merchants, the Japanese are ready to turn their hands to anything that promises profit. They have learnt the ways of the world rather better than their Chinese competitors, and are more disposed to transform their "bazaars" into an imitation of the shops of America and Europe. Some of these merchants do a considerable business in Japanese rice, which is imported in large quantities; not only for the use of the Japanese residents themselves, but because it is much liked by the Caucasians, being preferred, with good reason, to that which is native grown or imported from China or Siam.

The Japanese merchant is distinctly more variable and volatile than the Chinese. Whenever a steamer arrives from Japan, knots, when there are not crowds, gather at every corner to discuss the latest news from "home." During the public school episode at San Francisco a few years ago, and all through the recent one of legislation in California, directed against the Japanese, their feeling was intense and it found vent in many noisy meetings in halls, shops, and at street corners.

The natural fondness of the Japanese for flowers makes them sympathise with the same trait in the Hawaiians, and also qualifies them exceptionally well to take charge of Americans' and Europeans' gardens, as well as to render service as floral decorators, in which art they are unexcelled.

Upon no kindred subject is there greater difference of opinion than as to the satisfactoriness of the Japanese as house-servants; it is a question that each person answers for himself, and the answer is determined by individual experience. Some housekeepers in Hawaii are loud in their praises; others are severe in their condemnation: but this is the same in every country where Japanese are thus employed, be it Japan or the United States. In general, throughout the territory, preference is given the Chinese, certainly as cooks. But since annexation and the rigid enforcement of the laws against Chinese immigration, the Japanese are filling the places of their excluded fellow Mongolians. This must increase more and more rapidly as the supply of Chinese diminishes and the number of American and European households increases.

In the case of the manservant, picturesqueness goes to the Chinese, provided he is encouraged to wear his long white or blue tunic when waiting upon the table; because the Japanese manservant discards his native costume for European garb which is not attractive. It must be admitted, however, that the full sleeves of the true Japanese outer garment are too disastrous to crockery and everything breakable to be tolerated. But with maidservants, the Japanese far excel the Chinese in attractiveness; the bright *kimono* of the *musumè* is decidedly more pleasing than the wide trousers and loose, short jacket of the Chinese woman. As to using judgment in the performance of their duties, it has to be admitted that preference goes to Chinese, man or woman; although both peoples are liable to display a literalness that is often amusing and sometimes very disconcerting. In training a new Japanese servant, it is absolutely necessary that the right thing be taught and in precisely the right way; because if the instructor makes a mistake and then corrects it, the chances are greatly in favour of the mistake persisting and the correction being forgotten. Any number of laughable instances of this literalness can be cited from the experiences of those who have had to do with Japanese servants in the Mikado's Empire, in the Territory of Hawaii, or in the United States of America.

## CHAPTER XIX

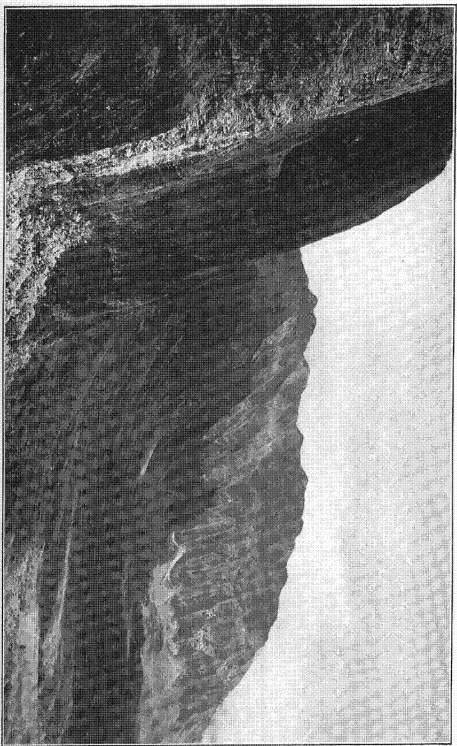
### *MOUNTAINS AND VOLCANOES*

EVERY one of the eight principal units of the Hawaiian archipelago is mountainous, even if some of the highest altitudes on certain individual islands do not reach up to an elevation which properly justifies the use of the word "mountain." The largest island of all, Hawaii, with an area of more than four thousand square miles, easily takes the lead with its great peaks, for Mauna Kea towers up to 13,825 feet; and, not content with having the loftiest mountain in the whole group, Hawaii Island insists upon claiming second place, too, for the top of Mauna Loa is 13,673 feet above sea-level. The two mountains make a most imposing pair and have aptly been termed "twins." It seems rather unusual that the Hawaiian people had no pretty legend connected with these gigantic twins similar to that which the ancient inhabitants of Mexico told of their twin peaks, Popocatepetl, the "Smoking Mountain," and Iztaccihuatl, the "White Woman."

But Niihau Island, that has but seventy-three square miles of area, pokes itself up to a height of 1300 feet; and even little Kahoolawe, only forty-four square miles in size, has a peak that is 1472 feet in altitude. After Hawaii comes Maui, with a maximum altitude

of 10,032 feet; then Kauai, 5250 feet; and Molokai, 4958 feet, and Oahu, 4030 feet, and Lanai, 3400 feet. Bearing in mind the comparatively small size of its largest island and the fact of the adjacent sea lending so much to scenic effects, it will readily be admitted that the United States' first over-seas possession offers a rich reward for those who are fond of mountain climbing, with the added spice of witnessing some remarkable volcanic phenomena; of danger there will probably be none, provided always that the stranger pays heed to what his guide tells him.

When to all this is added that facilities for reaching every one of the important mountains, the little ones, of course, and the famous volcanoes, active or extinct, are now ample; and that the most satisfactory arrangements have been made for the creature comforts and personal safety of visitors, it seems superfluous to say that the Territory of Hawaii is likely to be more and more popular with tourists each year. We would not for a moment think of contradicting the published statement of the Honolulu Chamber of Commerce that Hawaii has every reason to be proud of its hotels and boarding-houses. They are of the best, and their charges are reasonable, when compared with those of similar establishments in other parts of the world. It is quite safe to add that the present capacity of hotels and boarding-houses will soon have to be doubled to take care of the people who are already planning to visit the territory; and it will be but a comparatively short time until those accommodations will have to be doubled again. Pretty nearly every one of all those



THE KOOLAU RANGE FROM THE WINDWARD SIDE OF THE ISLAND





visitors will make it a point to see at least the great mountains of Hawaii Island.

Let us then think at once of Mauna Kea and Mauna Loa, the top of the former being by far the highest point in the Pacific Ocean. Like all the other units of the group the island of Hawaii is of volcanic origin. It differs in its surface aspect quite markedly from the other islands, and the fact of there being a relatively small amount of erosion has led some geologists to affirm that it is the youngest born of the archipelago; although other scientists think that due consideration is not given to mass and elevation. Hawaii is certainly the only one of the group in which the volcanic forces which made the islands have not yet become extinguished. This large island rises from the ocean into three great peaks, Mauna Kea, Mauna Loa, and Mauna Hualalai. *Mauna* is the Hawaiian word for "mountain," and a similarity to "mons" is to be noted.

Geologists say that five different volcanoes rose up from the bottom of the sea and poured forth their boiling *excretus* which flowed together and formed the island. Those five volcanoes are now identified as Kohala, Mauna Kea, Mauna Loa, Mauna Hualalai, and Kilauea. They are not conspicuously steep, and precipices are rare, except as will be noted in describing the craters of some of them; and the upper parts are either quite barren or the vegetation is very sparse and coarse. Around their lower levels and in the valleys which penetrate them in a number of places or skirt the adjacent seashores, the eroded lava mixed with decomposed vegetable matter that has accumu-

lated for centuries, soil, varying in character, is found of considerable depth in certain localities and this is often remarkably rich.

The eastern sides of the mountains are exposed to the prevailing trade-winds — as is the case with all the hills, mountains, and coasts throughout the archipelago. These sections are consequently amply supplied with rainfall, which is sometimes excessive. As a result, the vegetation of these parts is generally dense and extends up to an altitude of five thousand feet, varying in character from the essentially tropical plants of the seacoast to those which correspond, in a measure, at least, with those of temperate zones; this variation contributes greatly to the pleasure of the visitor.

Every gradation of climate may be found on Hawaii Island at all seasons of the year; yet those who think of "tropical heat" as a necessary condition because of geographical position will be surprisingly and agreeably disappointed when they go there. The mean annual temperature along the coast is between 70° and 80° Fahrenheit; while from this to an almost Arctic cold at the summits, the change is steady. Water often freezes near the tops of the mountains; snow is nearly always to be found in some sheltered nooks of Mauna Kea's summit; while during the so-called winter months, January and February, the sides of both this mountain and Mauna Loa (less frequently Mauna Hualalai) will be covered with snow for thousands of feet down their sides. This gives strangers a most novel sight as they gaze up at the emblem of rigorous winter from the tropical vegetation of the coast.

Visitors to the territory will leave their ocean steamer at Honolulu, and at their pleasure take a smaller vessel for the island of Hawaii, disembarking at the port of Hilo. This island, although the largest of the group yet having a total population scarcely exceeding that of the capital city, Honolulu (52,183 in 1910), is nevertheless remarkably well supplied with roads, thanks to the energy of the Hawaii Promotion Committee and the cheerful co-operation of the territorial government; while individual effort has contributed.

Tourists who are even more than usually exacting in their demands for comfortable housing and palatable food need have no hesitation in visiting Hawaii Island; because ample accommodations will be found wherever they are likely to go. Motorists frequently take their own cars and spend a week or longer time in touring this island, for it is practicable to make the entire circuit of the island, about two hundred and fifty miles, with a motor-car, if carefully driven in certain places. For the greater part of this distance the roads are now really quite good, and they are being improved all the time.

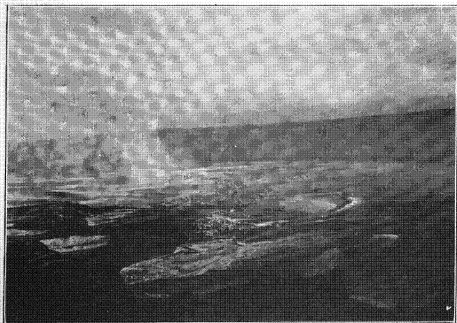
Perhaps the earliest account we have in English (or any European language) of the ascent of Mauna Kea is that given by Captain Byron.\* It was made in 1825 and there were six foreigners in the party, a resident missionary who acted as interpreter, three of the *Blond's* officers, and two sailors. They were attended by four natives who acted as guides and porters. Far up on the side of the mountain, they

\* *Voyage of H. M. S. Blond.* See Bibliography.

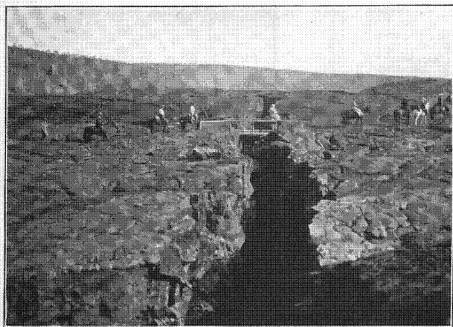
found another European living in a hut which he had built in foreign fashion. He was called "The Armourer" and had been in the king's service; but had been banished from Honolulu for some misdemeanour: he was of assistance to the explorers, but did not actually accompany them to the summit.

The ascent took three days, and only two of the party, a botanist officer and the missionary, succeeded in reaching the top, on which they were prevented from remaining long because of the relatively intense cold, 28° Fahrenheit, in the month of July. A theodolite had been carried along, but it was injured and therefore the exact height could not be determined; but the successful climbers thought it was fully fifteen thousand feet, while others of the ship's company computed it at seventeen thousand feet. These early visitors noted the disappearance of timber long before they reached the summit, which they found to be covered with scoriæ, ashes, and sand. At a high altitude they found some extraordinarily large raspberries, and strawberries very like the Alpine variety, but with little flavour.

Very different is the ascent to-day, which may be made in about half the time, because of roads and trails and other facilities; yet the conditions are not essentially different from what they were nearly a century ago. Mauna Kea, however, is now merely a long and rather strenuous mountain climb, while our interest just at present is with volcanic phenomena; therefore we turn to Mauna Loa, on the southern slope of which is Kilauea, the world's greatest living volcano.



THE CRATER OF KILAUEA IN ALL ITS GLORY



A LAVA CRACK ON THE TRAIL TO THE VOLCANO



It has not, however, been violently active for more than a century, when, so native legend tells us, it sent forth ashes and poisonous sulphurous fumes that completely annihilated the army which was marching against the great Kamehameha.

It does not precisely satisfy our ideal of a volcano, because it is not at the top of a mountain; its crater is not shaped like an inverted cone for it is a vast pot, with nearly perpendicular walls — from one hundred to seven hundred feet high. This huge pot is nearly eight miles in circumference, and the floor of cracked lava covers two thousand six hundred and fifty acres. All visitors push postcards, held in a cleft stick, down into the cracks in the lava bed to scorch them in the living fire, and these are forwarded to all parts of the world as souvenirs. A detailed description of Kilauea cannot be given here because of the limitations of space, but the reader who desires it will find such in Mr. Castle's book, which has already been referred to.\*

The summit of Mauna Loa is an active volcano, even if it has not been violently so for a long time. The crater, called Makuaweoweo, is smaller than Kilauea, yet nevertheless it is, next to that, the largest active volcano in the world. It is nearly four miles long and over a mile wide. From rim to lava-flow it is about four hundred feet deep. Its action is irregular and apparently not preceded by any premonitory signals; usually it remains quiet for periods of several years' duration, then it bursts forth. An account is given of one visitor who was so fortunate as to witness one

\* See Bibliography.

of these irregular explosions at close range. He had reached the edge of the crater late in the afternoon, when it was too late for him to think of returning that day. Consequently, he pitched his tent and settled himself for the night. A sudden and dazzling light awoke him suddenly, and he ran out to see a column of lava spouting up a thousand feet into the air. That fountain of blazing lava, which continued to play for several hours, was seen from all parts of the island and far out at sea. Few people have been so effectively rewarded as was this visitor; and inasmuch as it is a long, stiff climb to the top of Mauna Loa, it is probable that only the real enthusiast will care to visit the place even when Makuaweoweo is in eruption.

A good road extends from the port of Hilo to Volcano House, at the very edge of Kilauea's crater. The distance, thirty-one miles, may be covered in two ways; either by train to Glenwood, twenty-two miles, and then by motor-stage, or by motor-car the entire distance, at a very slightly greater expense. There are other hotels near the crater which will be found entirely satisfactory. This road actually enters the main crater, on which it is possible to ride to within a few yards of the living fire-pot.

Those who wish to continue on to Mauna Kea will find the road crosses the great Kau Desert, fascinating in its desolation of black and gray lava formations. After this comes a fine grazing country, where already several cattle ranches have been established, and a rich sugar district. From the coast, at Honuapo, the road turns northward through the Kona Districts,



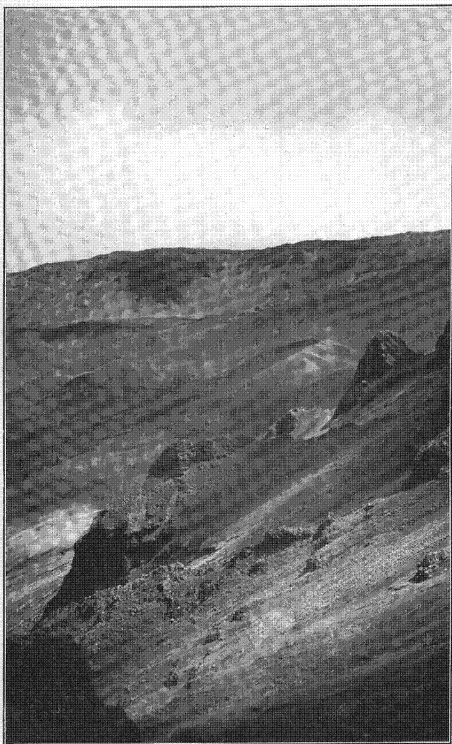
South and North Kona, in many respects the most charming parts of the whole island, and into Kohala District at Waimea, from which place the ascent of the mountain may be made, if it is not done from Hilo. On the middle part of this drive the stranger may visit the monument raised at the place where Captain Cook met his tragic death; it stands on the shore of the beautiful bay of Kealahakua. If disposed to accomplish the ascent of Mauna Hualalai, a detour will be made soon after passing the last mentioned bay.

Crossing the intervening strait to the next northern island, Maui, there comes the opportunity to ascend the third highest mountain in the territory, Haleakala, sometimes called "The House of the Sun." This is claimed to be the largest crater in the world, and it is naturally the object of chief interest to tourist or scientist. Its height has already been given, but its dimensions are: area, ten square miles — or six thousand four hundred acres; circumference twenty miles; extreme length seven and a half miles; extreme width, three and one-third miles; elevation of the principal cones in the crater 8032 feet and 1572 feet; elevation of cave in floor of crater, 7380 feet above sea-level. The almost vertical walls descend to the cinder-strewn floor, half a mile below. The summit of the mountain is well above the usual cloud-belt, and from this magnificent vantage point the entire island spreads out below the observer like a great coloured map; while all of the islands of the group, except Kauai and Niihau, may be seen easily in clear weather. The great snow-capped peaks of Mauna Kea and Mauna Loa loom up

in the south as though scarcely a dozen miles away, yet the actual distance is upwards of one hundred. A trip to the edge of the crater is usually made in the evening, or by moonlight, in order to see the sun rise from the ocean. This sight is one that is probably unsurpassed in any part of the world.

Although the island of Oahu has no mountains which compare with those that have just been mentioned, there is plenty of hill work to attract the climber. The hills rise to little more than four thousand feet, yet they are steep and rugged, while some of the pinnacles have been scaled by but few strangers. Some of the peaks are covered with vegetation. This retards progress, but it adds to the timid climber's sense of security at dizzy heights. Other mountains, particularly in the Waianea range, western part of the island, are practically without vegetation near their summits; and on the needle-like crags the head must be clear and the foot sure in order to make a successful ascent and a safe return.

Mount Waialeale, the central and loftiest peak of Kauai Island, rises to 5250 feet. It is drenched by constant rainfall, and therefore great gorges, with tremendous cliffs and spurs, radiate from it down to the sea. The most important of these, Waimea Canyon, has been called a Grand Canyon of the Colorado in miniature. It is three thousand feet long and but a mile or two in width, covering twenty-five square miles in area. It offers a bounteous reward of health and inspiration to those who explore it thoroughly. There are wonderful castle-like crags, peaks, precipices, and



HALEAKALA, THE LARGEST EXTINCT CRATER IN THE WORLD  
*Interior View*



branching gorges running back into the heart of the island, where doubtless a great crater existed long ago. Brilliant colour effects are common to the Pacific Islands, but on Kauai they are found as nowhere else. The fire and glow of the volcano seem to have been renewed in the decomposing rock, the grass and trees, and the flowers. This must suffice for the subject of this chapter; for while there are some hills, canyons, and traces of volcanic action in other places which will reward the visitor's effort to conquer them, they will either assert themselves or they will be brought to the tourist's notice at the right moment.

## CHAPTER XX

### *LITERATURE: NATIVE AND FOREIGN*

**B**EFORE the arrival of the Christian missionaries, there could not have been anything even remotely approximating literature in the Hawaiian Islands, because the natives of that country had no such thing as written symbols with which to record their thoughts, or even to keep records of transactions. Archæologists have discovered some hieroglyphics cut in rocks at certain places which the old people averred were intended to be records of events, or marks to determine some chief's claim to land. This identification, however, was not accepted seriously by any historian, and we must consider the date of 1822, only two years after the arrival of the first American missionaries, as the beginning of literature in the archipelago.

It was literally a beginning with letters, for in that year a spelling-book in the Hawaiian language was prepared for the use of natives who wished to learn to read, and it had an enormous popularity. There was not much discussion as to a plan of rendering Hawaiian words with roman letters, because the American teachers determined this rule for themselves, and their decision was generally accepted by all other foreigners who were interested. To the natives there did not

occur any criticism, for their amazement at *seeing* their own words in permanent symbols was too great for them even to ask how it was accomplished and whether the method was precisely correct or not.

There has always been a disposition on the part of some continental Europeans to transliterate Hawaiian words according to their own system of vocalisation; but this variation from a logical standard is the same as the inconsistencies which appear in similar transliterations of Chinese or Japanese words: it tends merely to needless confusion.

The difficulties in the way of native schoolboys and girls were very greatly reduced by the fact, which has already been mentioned, that all Hawaiian words may be represented with but twelve roman letters, the five vowels and seven consonants, and that the sounds of these never varied in quality and rarely in length.

The first serious effort on the part of the natives to do anything with literature was the putting of some of the old legends into permanent form. This resulted in giving to foreign students a great deal that was extremely interesting to ethnologists and folk-lorists. In 1834 there were two newspapers printed in the vernacular, and in 1839 the Holy Bible was translated into Hawaiian and printed in that language with roman type. If the native Hawaiian literature has not always been of a lofty type spiritually, it assuredly began well.

An interesting example of the work of Hawaiian students in what may be called their own literature is the volume entitled *Ka Mooolo Hawaii*. This is a

history of their country which was prepared by the pupils of the Lahainaluna High School, and printed in Paris in 1861. In the columns of the monthly magazine entitled *Paradise of the Pacific*, a great many contributions were in the vernacular, and these — together with the English text as well as occasional articles in some other European tongue — furnish a rich mine in which the student may dig with satisfying results.

It will doubtless interest some readers to see a sample of Hawaiian that gives something with which, in its English form, we are all familiar. Therefore the Rev. George Kingdon's version of the Lord's Prayer is inserted here, with a literal translation: the italics are the English words. *E o ko the of mako us Makua Father i-loko inside o of ka the Lani Heaven e hoanoia hallowed be Kou Thy Inoa Name e hiki mai come Kou Thy Aupuni Kingdom e malamaia done be Kou Thy Makemake Will ma by ka-nei this honua earth e like me like as ia that i malamaia done ma by ka the Lani Heaven e haawi mai give i a makou us i ai food ne for keia this la day e kala mai forgive i ko the of makou us lawehalaana trespass me as makou we e kala nei forgive i ka the poe people i lawehala mai (who) trespass against i a makou us mai not alakai lead i a makou us i ka in the hoowalewaleia mai temptation ata but e hoopakele deliver i a makou us mai from ka ino the evil no ka mea for Nou Thine ke the Aupuni Kingdom a me and ka Mana the Power a me and ka the hoonaniia Glory a mau loa 'ku forever Amene Amen. This translation was made a good many years ago and it may not satisfy precise students to-day; but it serves to show some-*



thing of what was done in the earliest efforts of forming an Hawaiian literature.

But the beginnings of that literature were not all quite so pure, sweet, and uplifting as church ritual and devotional exercises. There were popular songs put into print, and some of them were decidedly broad and suggestive, if not actually descriptive, while others were as plaintive and tender as could be wished. Yet it must be remembered that the simple Hawaiian people of three-quarters of a century ago had a plain way of speaking about certain things which have long been forbidden in English conversation or song. We must not forget, too, that a very few hundred years ago there were ballads and ditties sung in the drawing-rooms and music-salons of the best English social leaders, and at court, as well, which would be considered altogether too shocking for even the lowest cabaret of our own times.

Then, too, some of the Hawaiian stories were inspired by low classes of foreigners who were mercilessly opposed to all efforts to raise the natives from the low plane of morality to which they naturally drifted when brought into contact with European civilisation because of their own naturally loose morality and debasing habits. Besides these open attacks, often most vicious, upon the missionaries and their Hawaiian converts, there were other insidious ones, some of them not altogether without a foundation of truth.

As an example of these may be mentioned an incident which has been most successfully worked into a clever story by Mr. Jack London. He calls it *The*

*House of Pride*, and in his tale he holds up to justly merited scorn a sanctimonious, Pharisaical son of a missionary who hates, without just reason and is therefore led to persecute most unmercifully, a jolly young half-breed, who is in fact (although the Pharisee does not know it until a fair-minded acquaintance tells him) his own half-brother. The goody-goody young man's father, one of the early New England missionaries, had stepped aside from the narrow path of virtue which he was pointing out to his parishioners, and had fallen in love with a winsome native. In the stories that some of the native writers tell, there are a good many such fallings; and it is not to be wondered at, for the native Hawaiians found it difficult to reconcile the doctrine preached by all the missionaries with the practice of some in amassing great fortunes by taking advantage of the needs or the simplicity of the Hawaiians themselves.

When we come to consider the literature produced by foreigners, we plunge into a very deep and wide sea. It is not easy always to distinguish between the semi-native and the purely foreign. Are we to call Jarves' story *Kiana: a tradition of Hawaii* native or foreign literature? It merely puts into the English language the story of that coming of a white priest who brought with him a sacred image and a crucifix; the legend or myth has already been referred to in these pages. Based upon the tale which natives told him, Jarves builds up a romance to which he gave the name of a legendary King of Hawaii Island, *Kaloukapa*, or *Kiana*, who was eighteen generations before Kame-

hameha I. To this he adds something of the other legend about a Spanish ship-captain and his sister (so she is called) from whom some of the proudest Hawaiians claim descent. Or are we to say that the stories of Pélé, the goddess of volcanoes; of Kelea, the surf rider; of Umi, the peasant prince; and the Battle of the Sand-hills are foreign literature simply because they are accessible to those who do not understand Hawaiian only in English? This seems hardly fair. It is probable that some native chronicler put them down in the vernacular, but lacking the skill of a trained writer, his narrative is not so effective as is that of the foreign edition.

There is one theme which has always been exceptionally popular with both Hawaiian and foreign writers who have given their attention to social problems. It is the success of some Chinese merchants in making large fortunes, and their privilege of marrying native women and rearing families. So many authors have used this topic in short tales, or sustained romance attaining the proportions of a whole book, that it is impossible to discuss them here. The subject has been briefly alluded to in a previous chapter.

The Sandwich Islands, the Kingdom of Hawaii, the Republic, the Territory have all been written about so fully that it is proper to offer an apology for adding another little volume to the library: the excuse is that the subject is treated differently. To the very first Europeans who reached the archipelago — whether intentionally or because of the misfortune of shipwreck, does not matter — we owe practically nothing,

and little more to the later Spanish visitors. But from the time of Cook's re-discovery until the present moment, there have been contributions to the literature *about* Hawaii, if not literally *of* the people living there, in almost every European language. Even in the rather exceptional Russian tongue, there are volumes containing accounts of visits to the Sandwich Islands from the time when Captain-Lieutenant Joary Lisianski (whose name and visit are perpetuated in the name given to one of the islets stretching towards the north-west from the main group and politically a part of the Territory of Hawaii) arrived in the discovery ship *Neva*, in 1804. In the following two decades several other Russian vessels arrived, and the behaviour of some members of these expeditions gave rise to a contribution to the literature in the form of narratives by the Russians, and later to comments (not at all complimentary) by Hawaiians themselves as soon as they had learnt how to put their opinions into writings.

The most important of those Russian contributions is that of Otto von Kotzebue; and all the valuable works are accessible to readers of English, in translations which have been made, usually by competent persons. This facility of reading in English translations applies with equal force to all important works, written in any other language of continental Europe, which deal methodically or cursorily with the Hawaiians. All publications by the Hawaiian Government, when the original was not prepared in English, are equally accessible; and these constitute an invaluable department of the literature.

The literature dealing with the general subject is particularly rich in descriptive writings, as well as in ethnological studies, for it is hardly too much to say that the Hawaiians have attracted as much attention from students of man, his possible origin, his development, and his customs and associations, as have any other peoples of the Pacific Islands. The speculations of scientists upon the geological formations of this group of volcanic islands; their clothing by nature in vestments which are, botanically, almost unique, have called forth the most widely varying views, and the exposition of such opinions is always interesting, even if it does sometimes leave the layman almost hopelessly perplexed as to what he is to think.

Another topic that is sadly popular with the native writers is the one which deals with separation between lovers, husbands and wives, parents and children, dear friends, by the awful scourge of leprosy. It is not in the least surprising that the Hawaiians frankly curse the Chinese for introducing this dreadful disease into their islands. It was a long time before the authorities took steps to isolate those who were stricken with this incurable and dangerous affection, and there was a natural revolt on the part of those who felt they were being punished with a living death because it had seemed good to Providence to smite them, who were not responsible for the plague.

There are many stories of this character told and usually they end with the saddest tone which can be given to the *aloha-oe*, now meaning "farewell forever," as the boat carrying the stricken ones to the leper

settlement leaves the pier at Honolulu bound for Molokai. It is realised that the parting is for life and death. It so often happens that for some inscrutable reason, Providence selects for victims of this loathsome leprosy those who are of high social position and good blood, pure or mixed, it may be, and when such are required to cut themselves away from all that makes life pleasant, the scene at the Honolulu waterfront is truly pathetic. Huddled together at the little steamer's rail, waving their hands to friends on shore who respond as well as grief and streaming tears will permit, the lepers join in a wailing song that is the very climax of hopeless despair. No wonder that this scene has been fixed immutably in the native and foreign literature of Hawaii.

In thinking of this one most terrible curse that has come to the Hawaiians since they first knew strangers, there are other diseases which hold the attention of careful observers. The natives seem to have been singularly free from pestilence and the dreadful ailments of Europe and Asia; therefore it is not astonishing that their introduction by the uninvited visitors has been the theme of many complaints in both prose and poetry.

It is a strange yet conspicuous fact that, when we pass from the descriptive literature of Hawaii into the romantic and social, especially that which has come from native pens, the most marked trait is a strange sadness. It seems so inconsistent; because every outside observer has written of the Hawaiians as being naturally a happy, pleasure-loving folk. So they

appear to be now, although a realisation of the fact that they are disappearing from the face of the earth may at times seem to impart an unnatural sadness to their mien. Yet even so, in their oldest folk-lore, when it does not deal with the mysterious and superstitious, there is often a noticeable strain of sadness; and nearly all their songs, which are not thoroughly lewd or suggestive, are characterised by a peculiar sadness in their words that is emphasised by the wailing music to which those words are set, often in a minor key, that pierces the heart and wrings tears of sympathy from the stranger who is nevertheless a friend.

When we carefully study the history of Hawaii, it has to be admitted that there have been more events tending to depress the people than to arouse enthusiasm at the prospects which the future holds in store; and this depression has asserted itself in the literature and romance. The prospects for the future of our Territory of Hawaii are extremely bright; but in the realisation of that future, it is sadly probable the true, pure-blooded Hawaiians will have little part.

## CHAPTER XXI

### THE POLYNESIAN LANGUAGE

CONDENSED from the paragraph in the *Encyclopædia Britannica*,\* the division of language to which Hawaiian speech belongs is thus described: the islands, large and small, off the southeastern coast of Asia, and those scattered over the Pacific, all the way from Madagascar, near the east coast of Africa, say longitude 51° East, to Easter Island, in 109° 30' West, a range of 199° 30' of longitude, are filled with their own peculiar families of language, standing in more or less distinct relationship to the languages of the Mon-Khymer group (which includes the Annamites, Peguans, and Cambodians), the Kolimans on the mainland of southern Asia, and the Nicobar islanders.

The most important of those island languages is the great Malayo-Polynesian; divided into two principal branches, Malayan and Polynesian. The former defines itself sufficiently to need no further reference here. The latter includes most of the tongues of the remaining scattered groups of islands, as well as that of New Zealand. All these languages are extremely simple in phonetic form, and of a low grade of structure.

\* Vol. XXI, Article *Philology*, p. 428, par. 7, *Malayo-Polynesian Family*.



The radical elements are much oftener of two syllables than one, and reduplication plays an important part in their extension and variation.

Herbert Spencer \* supplied the basis for this account, and specifically of the Hawaiian language. Spencer stated that the monosyllables were about five per cent of the vocabulary, dissyllables some forty-two per cent, and trisyllables approximately about twenty per cent. Reduplication of two syllables is very frequent. Yet this same competent authority states that the language is agglutinative, copious, and capable of expressing ideas with great force and precision; and in this opinion practically all recent observers, whose opportunities have been supplemented by the advantage derived from careful research by others for more than half a century, agree heartily. We must admit that a language is entirely competent for purposes of expressing thought, which is written thus: *O ka moolelo kahiko loa no Hawaii nei, ua powehiwehi ia. Eia ka mea e akaka ole ai, o ka ike ola o na kanaka o ia wa i ke kakua palapala. Ua paa kekahi mau mea ma ka naau o ka poe kahiko, aka, ua paa kapekepeke no, aole i paa pono. He oiaio kekahi a he wahahee kekahi. O ka moolelo no na makahiki hou mai i hala iho nei, oia ka mea akaka iki.* An English translation of this, which entirely satisfies both Hawaiians who are perfectly familiar with our language, as well as competent foreigners, reads thus: "The very ancient history of our Hawaii is obscure. The reason for this lack of clearness comes from the fact that the kanakas (people)

\* *Cyclopædia of Social Facts*, No. III.

of that time did not know how to write. Many important events are buried in the bowels (memory) of old people, but in a vague and incomplete way. Some of these are true; some are false. As for historic facts which relate to the times that are separated from us by a few years, they are clearer." The reduplication which has been mentioned will be noticed.

It is probable that Spencer attached a little too much importance to the "partly hieroglyphic, partly pictorial symbols: straight lines, semicircular, concentric rings, with dots, rude imitations of men, etc., cut in rocks by travellers, to indicate how far they had wandered, the direction they had taken, and the number of the party." Even Hawaiian archæologists and ethnologists now attach no importance to the few crude rock inscriptions which have been found.

It would appear, however, that the Hawaiians were not very far behind the other branches of their common linguistic family. Cook found himself agreeably surprised that the natives of the Sandwich Islands "spoke the language of Otaheite, and of the other islands we had lately visited." The Englishmen of Cook's company who had picked up a little of the southern language were soon able to catch the meaning of some things which the Hawaiian islanders said to them.

Jarves, who landed on the shore of Oahu Island in 1837 for the first time, and remained there for four years in the pursuit of health, recreation, and the study of men and manners, says that among the chiefs there prevailed a considerable degree of courtesy, with a refinement of language and deportment which be-

tokened conscious rank. To carry out the distinction between nobles and common people to its furthest limits, the nobles and chiefs had framed a conventional dialect, or court language, which was supposed to be understood by themselves only, and quite unintelligible to their serfs. If any of the words or locutions of this exclusive language came to be known by the lower classes, the nobles immediately discarded them and substituted other esoteric phrases.

Fornander,\* who, by the way, married a Hawaiian lady of rank and was himself Circuit Judge of the Island of Maui, claimed to have shown that the Polynesian family occupied the Asiatic archipelago, from Sumatra to Timor, Gilolo, and the Philippines, previous to the overrunning of the islands by the present Malay inhabitants. He proceeds from this to declare that traces, though faint and few, lead up through the Deccan (the unofficial name given to the southern part of the peninsula of Hindustan) into the northwest part of India and the shores of the Persian Gulf; that when other traces here fail, yet the language points farther north, to the Aryan stock in the earlier days, long before the Vedic irruption of India; and that for long ages the Polynesian family was the recipient of a Cushite civilisation, and to such an extent as almost entirely to obscure its own consciousness of parentage and kindred to the Aryan stock.

The determination of just where the Land of Cush was has long been a disputed matter, and there is not yet any final agreement, nor is it likely there ever will

\* Fornander, Abraham, *An Account of The Polynesian Race*, 1878.

be. By some students it is considered as an indefinite, or rather undefinable, portion of Arabia; by others it is restricted, with equal positiveness as to the main fact, to that part of Africa rather loosely known as Ethiopia; still others are wider in their views and affirm that the name "Cush" was applied to people living in both southern Arabia and eastern central Africa. Upon Biblical tradition may be rested, with much confidence, the declaration that an African "Cush" existed, and that it covered upper Egypt, extending southward from the first Nile cataract, which is at Assuan,  $24^{\circ} 5'$  North latitude. Yet upon the same authority is built the theory that the term "Cush" referred to parts of Arabia. "The Cushite invasion in Second Chronicles, xiv, is intelligible, if the historical foundation for the story be a raid by Arabians, but in xvi, 8, the inclusion of Libyans shows that the enemy was subsequently supposed to be African. In several passages the interpretation is bound up with that of Mizraim, and depends in general upon the question whether Ethiopia at a given time enjoyed the prominence given to it." \*

The theory that the Hawaiians, or any other branch of the Malayo-Polynesian family, were derived from Aryan stock has long been entirely discredited by ethnologists, as has the former duty, which seemed to have been imposed upon all investigators of the *descent* or *ascent* of all mankind, of confining themselves to one common Adam and Eve. We must accept as a most probable, if not absolutely demonstrated, fact that man evolved from one or more anthropoid types in

\* Cook, Stanley Arthur, in *Enc. Brit.*, XIth ed., Article *Cush*.

various parts of the world at epochs which were widely separated in point of time. It follows, then, that the radically different types, five appears to be the wisest number, do not owe their variations in the distinguishing characteristics solely to varying conditions of the localities into which sections of the one common original type were dispersed, or into which groups migrated voluntarily to escape the overcrowding of the birth-place of man. Except upon this theory it is impossible to understand the immense differences in pigmentation, capillary growth, and skin structure, as well as minor ones which will occur to every student. The theory in no way antagonises the declaration: "Let us make man in our image after our likeness"; nor does it weaken the bond of the brotherhood of man.

In the particular case of the Hawaiians, anthropometric measurements of skull, form, and all proportions make it impossible to assign to them a common ancestry with the peoples who now represent the great Aryan stock. Similarly, comparative philology forbids associating the speech of the Malayo-Polynesians and the Indo-Europeans. These statements do not necessarily reflect adversely upon the Hawaiians' intellectuality or any other trait. They do not permit us to recognise parallelism in the derivation of the Hawaiian language and that of peoples living in India; but that fact does not depreciate the former.

The present writer's preference in the matter of probable origin for the Malayo-Polynesian family of mankind has already been indicated; but it is interesting to follow some speculations of others who hold a

different opinion; for they are amusing, if they are not convincing. Too much importance is often given to accidental vocable resemblances in languages which are widely separated geographically, and that cannot possibly have emanated from a single group of human beings at some remote time when they were located in a small section of this earth's surface.

Because we may truthfully say that, if all written record and oral tradition of the descent of the present ruling races in both North and South America were destroyed in communities which have not partly at least reverted to native rule — as Mexico and the Central American Republics — we could still trace the ancestry of those aliens by place names, referring them back to England, Spain, Portugal, France, Scandinavia, Italy, or elsewhere in Europe. It is, however, extremely hazardous to apply the same line of reasoning to peoples who did not, in the past, have the same facilities for communicating with other lands and peoples which were at the service of those American-Europeans, and which have continued to preserve a certain connection between parents and offspring.

It is true that there are instances of that influence which historically hardly satisfy the present contention; yet even these are found to be no exception, when carefully studied. Because there happen to be a few survivals in Mexico of Aztec words which closely resemble in sound words in the Japanese tongue, and the similar words have the same meaning and use in the two countries, no comparative philologist would argue for ethnic relation between the two peoples.

The name of the principal unit of the Hawaiian group of islands, that from which the general name for the archipelago is taken, has been cited by Mr. Fornander as an evidence of ethnic and linguistic connection between Aryan parent and Pacific Ocean offspring. It is assumed, and with manifest reason, to be a compound of *Hawa* and *ii* or *iki*; the latter being an epithet and probably having, originally, the meaning of "raging, furious with heat." *Hawa*, however, is alleged to be a word used by the inhabitants of all the principal groups of the Pacific Islands "as an ancient place of residence." It is claimed to correspond with *Jawa* or *Java*, the second of the Sunda islands, the one which we now call Sumatra. There does not appear to be any such tradition among the Hawaiians, who think of *Hawaii* as being simply their "big island," the birth-place of their race, and hence the only name by which they could call themselves.

Emigrants from the northwest of the Deccan invaded this island and settled there; they found that the people who were already in possession called it *Java* and they perpetuated the name. But since the Sanskrit word *Java* or *Jawa* means barley, which has never been grown there, the new-comers claimed this name was derived from their own language and asserted ethnic affinity, although maintaining social superiority. By this process of reasoning is one of the chains forged which connect the Malayo-Polynesian language, and the peoples who speak it, with the Aryans of north-western India and farther on into Asia.

The name for Oahu, another unit of the Hawaiian

archipelago, is connected with Ouahou, "a tract of country in Central and Southeastern Borneo, occupied by Dyak tribes." The name of Molokai is derived from Morotay, one of the Moluccas, northeast of Gilolo. Niihau corresponds to Lifao, a place on the island of Timor. Kauai refers to Tawai, one of the Batchian islands, west of Gilolo and north of the Moluccas, or to Kawai, a district in the southwest of Sumatra. Kohala, an important district of Hawaii Island, is made to come from Koshala or Kosala, an ancient name of the kingdom of Oude, in India. There are many more of these resemblances which almost seem to lend a colour of plausibility to the ingenious plan for connecting the Hawaiians ethnically with the inhabitants of India; nevertheless, the physical appearance of the Hawaiians themselves presents an insurmountable obstacle to accepting the reasoning.

The Polynesian language is said by some authors to be much more primitive than the Malayan, and to belong to a primitive state of society. That is probably true; and yet if languages are measured as to their antiquity by the development which proceeds from the simple to the complex, from monosyllables to polysyllables, from agglutination to inflection, it seems as if the Polynesian were one of the oldest forms of speech used by man in any part of the world. This argument may properly be applied to all the dialects found in the Pacific Ocean.

Going back so far in time that speculation becomes mere guesswork, it is probable that the Polynesians, whether they previously had arrived from the west or



northwest, after they had left the archipelago which we know restrictively as the East Indies, followed both the southern route, by way of Torres Straits, separating Australia from Papua or New Guinea; or the Gilolo Passage, in the Dutch East Indies, between Gilolo Island and the islets intervening between it and Papua, until they reached the Fiji Islands and the Tonga or Friendly Islands. This would account for that connection with the Papuans which is indicated by language.

This intercourse was not always friendly and at least one writer \* has recorded a tradition that *Tonga-loa*, one of the principal gods, had two sons, of whom the elder was called *Tu-po*, the younger, *Vaka-ako-uli*. The elder was indolent and shiftless; the younger, industrious and prosperous. Jealousy led the former to kill the latter, and then their father summoned Tupu and the family of Vakaakouli to appear before him. To the latter he said: "Your bodies shall be as fair as the spirit of your father was good and pure. Take your canoes and travel to the eastward; and my blessing go with you." But to the elder brother he spoke in anger, saying: "Thy body shall be black as thy soul is wicked and unclean. I will raise the east wind between you and your brother's family, so that you cannot go to them; yet I will allow them to come to you from time to time, in order that they may trade with you." It seems, therefore, that the migration of the people who became the inhabitants of Hawaii may not have been a voluntary move, after all; but the

\* Martin, John, *An Account of the Natives of the Tonga Islands, Compiled from the Extensive Communications of Will. Mariner*, London, 1818.

legend tends to furnish an explanation to the fact of those people being able to understand the southerners who accompanied Cook.

Linguistic connection is seldom so distinctly indicated in any other way as it is by adages, proverbs, signs, and omens. Those of Hawaii are almost precisely matched in phraseology, as well as in meaning and application, by those of the other islanders. A very few of many are given here; and those have been chosen that are very similar to some which good Caucasians are even now disposed to accept as signs or omens. *Maku-paa*, "A blind person." If you meet a blind person in the road, it is a bad sign; but if two are met, the sign is good. *Kahea-kua-ia*, "Calling after another," or "Calling somebody back." When you have started on a journey and someone calls *after* you, or bids you return, it is a bad sign. Therefore, to prevent this, the traveller should always tell the people at home whither he is going and his purpose. *Kani-ana o ka ula o ka pepeiao*, "Ringing sounds in the ear." Such a noise in the ears is a sign that someone is speaking ill of you. If it is in the right ear, a man is maligning you; if in the left a woman.\*

\* These, and others, will be found in Fornander, *op. cit.*

## CHAPTER XXII

### *SPORTS AND PASTIMES*

**I**N spite of the fact that so much of the literature which has been produced by the true Hawaiians is tinged with sadness, and that many of their songs have a pathetic meaning set to a mournful cadence, the people are correctly described as loving pleasure and being extravagantly fond of sports. This seeming paradox is explained by the fact of the Hawaiians being able to dissociate their aspect of their condition, when muscular activity calls upon them to exert themselves in a different manner.

Cook and his companions were much pleased with the grace displayed by the natives in their dances; to most of which those early European visitors attached a semi-religious character. But this was doubtless a misapprehension; at least until the return of the expedition and the rendering to Cook himself the reverence those people paid to their gods: then, of course, the dances were distinctly religious.

Later observers commented unfavourably upon the licentiousness and lewdly suggestive motions which the women too often displayed when dancing. Vancouver was frankly and justly open in condemning the dance he witnessed on Hawaii Island; but he was pleased with the graceful and modest performances of the six

hundred women who were dressed in beautifully figured *tapa* cloth, and executed a sort of grand ballet with which he was entertained on Kauai Island before taking his final departure from the Sandwich Islands.

Jarves speaks of *hula* (dances) of various character: some of them, the *hula alaapapa* (as the name implies), were interspersed with chants relating the achievements of former rulers and great chiefs, or in honour of the gods. "The dancers were decorated with necklaces of human hair, supporting ornaments of bone or whale's teeth. Bracelets and buskins of network, thickly set with the teeth of dogs or hogs, encircled their wrists and ankles. Their motions were sometimes active, sometimes slow and graceful, and in perfect time with the music of rude drums, made from large calabashes, with apertures at the top, or hollow logs tastefully carved and covered at the ends with shark's skin. The former were alternately beaten with the palms of the hands, and struck on the ground on which cloth was laid. The gesticulations of the musicians were violent, and they also joined in the chants."

There were, too, professional dancers, men and women, who performed at religious gatherings in honour of the gods, or for the amusement of the chiefs. These performances were almost invariably lewd and nasty, and merely a preliminary to the wildest of drunken, immoral orgies. Children, of both sexes, often danced together and their actions were always graceful and pleasing, the natural abandon being vastly different from the deliberate wantonness of their elders. Men and women also danced together



THE PA-U RIDER

*One of the features of the Mid-Pacific Carnivals held February 22d every year*



at times — although never, of course, in anything approximating our “round” or “square” dances. But rarely could these adult performances be described truthfully as have been those of the youngsters; they were usually intentionally licentious and suggestive.

But dancing was by no means the only pastime of which the ancient Hawaiians were fond. Amongst the men there were boxing-matches that were regulated strictly by “prize-ring rules” administered by managers and an umpire. These bouts were usually between representatives of jealous clans, and it was considered the duty of the first victor to challenge again, and to continue doing so until he himself was “knocked out” by someone from the opposing clan; then his conqueror passed on the challenge.

When no more opponents responded to a challenge, the man who still held the ring was declared winner of the tournament, and he was given the highest honours. A certain unfairness in this plan will at once strike the reader; because one man could hardly keep up the strain and “knock out” *all* the opponents who came against him.

These boxing-matches often were fatal to one of the participants, and sometimes to both of them. “The spectators delighted in blows that brought blood, and stimulated the combatants with shouts and yells of applause, dancing, and other wild expressions of delight, until, as it frequently happened, many were slain.” For the general excitement often led to the entire clans engaging in a regular “free fight” to the death.

Foot races were common, as is to be expected amongst a people whose rulers had messengers who could travel three hundred miles over wretched roads and narrow, steep, and difficult mountain paths, in eight or nine days. Coasting on steep hills, without any snow, of course, with a thin, smooth, and narrow board for a sled, was another popular sport with both sexes of all classes. Then there was *pahee*, a game in which heavy wooden darts, from two to five feet long, were glanced (not thrown) along a smooth, level floor most carefully prepared for the purpose; the object being to make the darts rest as near as possible to certain marks. The sport called for the utmost dexterity; for not only was it desirable to make one's own dart lie well, but also to displace an opponent's which stood to win. *Ulu maika* was a kind of lawn-bowls, in which stone disks, highly polished, were used, and rolled at marks; dexterity similar to that in *pahee* was required in this game, as well as manual strength in hurling the heavy disks. *Loulou* was a trial of strength by hooking fingers with a competitor and trying to force him to his knees, or compel him to cry "enough."

Of quiet games, calling for no display of strength or physical dexterity, there were *konane*, a kind of draughts or checkers, played with coloured stones upon a board having a much greater number of squares than ours. *Puhenehene* was another of these; in it someone hid a stone under one of five bundles of loose cloth thrown upon the ground in front of the spectators: this could be done by an expert so cleverly that — even when performed in full sight of the watchers — they could only



guess where the stone was, and were far oftener wrong than correct. It is quite probable that the curious visitor may be able to induce some of the natives to play all these old-fashioned games for his entertainment; it is quite certain that none of the dances has been entirely forgotten, although it is rather shameful to say that some of the more licentious *hula* are more popular with a certain class of visitors than the proper, ceremonial ones.

But swimming and surf bathing were the ideal sports in which men and women, boys and girls, young and old took part with the keenest delight. Not only was there ordinary surf-riding, with or without a board, but there were *honuhonu*, swimming with the hands only, the feet being fast interlocked and motionless — let someone try it who thinks this an easy trick; *kulakalai*, wrestling in the sea; *lelekawa*, leaping from precipices into water, and a hundred other forms of this sport of which the Hawaiians were extravagantly fond. Indeed, they were quite as much at home in the sea as on dry land.

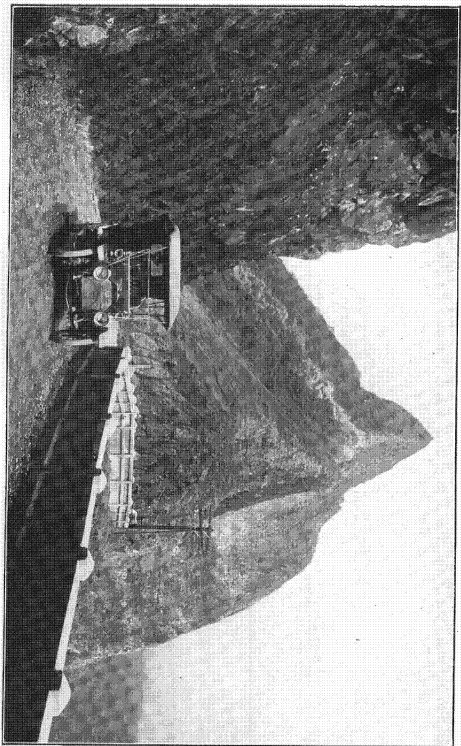
Fighting and killing sharks in their native element was, and is, simply sport for the natives. Provided with a sharp knife, and in former times this was only a stone implement, it must be remembered, they would dive into the water and tease the shark in all manner of ways, skilfully evading his jaws, and when they were ready to do so, despatch him with an undercut, or put a stick between his jaws and capture him alive.

It is but natural to think first of sea-bathing when about to consider the sports and pastimes of our Island

Territory; and the very broad statement that Honolulu has the most perfect bathing resort in the world is one which is actually borne out by the facts. This is what an Englishman \* wrote of it: "One great joy of Honolulu is the sea-bathing, for nothing can surpass it. Those who find delight in this rudimentary pursuit must go to the Hawaiian Islands to understand it in perfection. It may be claimed that there is luxurious bathing on the Lido by Venice, or at Atlantic City, or on the coast between Cape Town and Durban. These places, as Mercutio said of his wound, 'will serve,' but they fail to approach such bathing as can be found in the cove which lies in the shelter of Diamond Head."

It was of Waikiki Beach that Sir Frederick was speaking, and no one who has seen that place, three miles east of the city of Honolulu, and reached in a few minutes by electric tram-car, hesitates for a moment in adding his confirmation to the favourable opinion of the thousands of visitors who have been there. When to inspection is added the joy of the actual bathing, enthusiasm comes promptly to add fervour to the endorsement. Waikiki Beach is truly a remarkable place, and it may be stated, parenthetically, that the park, the cocoanut palms, the flowers, and all other scenic attractions make it a charming place of resort. The smooth sands of the beach slope gradually down into and under the water, rising again to the great coral reef itself, a mile or more off shore, which stands as an efficient barrier against the trespassing of sharks,

\* Sir Frederick Treves, Bart., Sergeant-Surgeon to H. B. M., King Edward VII.



THE ROAD DOWN THE NUUANU PALI  
*Honolulu's Show Place*



those "tigers of the sea" that are plentiful in the water outside the reef, both here and at all parts of the archipelago.

Against that firm protecting wall off Waikiki, "the mighty rollers from the sea stub their toes and pitch headlong in foam-crested torrents across the lagoon and on to the white coral sand of the beach"; but there is absolutely no undertow at any time. The water of this lagoon, clean, clear sea brine, scarcely varies from 78° Fahrenheit in temperature the whole year round. Surf-bathing at Waikiki is, therefore, a perennial sport, and the crowd during the late afternoon of a January day is quite as likely as not to be as large as is that of mid-August. Between beach and reef, the bather finds water of any depth to suit his fancy.

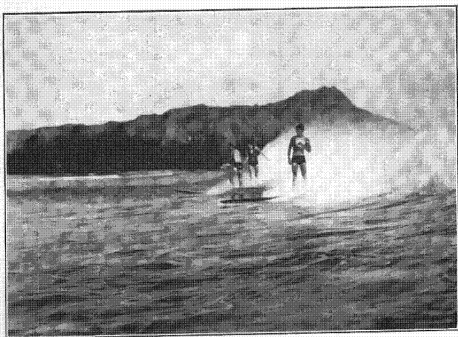
It is here only that the stranger may witness, if he is not disposed to participate actively in, the remarkable sports of canoeing in the surf and riding the great breakers: the most thrilling, exhilarating, fascinating, health-reviving sports in the world. For both of them, one puts on a bathing-suit, and the conventions at Waikiki permit a certain freedom and comfort in these which are denied at more "proper" beaches. The novice at surf-canoeing will, of course, commit himself to the care of an experienced hand, and take his place in one of the narrow, graceful canoes that are fitted with an outrigger to give them stability.

The skilful natives or foreigners will paddle out to the edge of the reef and quickly turn the light craft bow towards the shore before an incoming breaker. The wave catches up the canoe like a feather on the

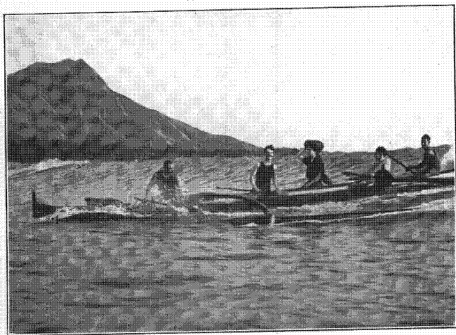
slope of its front, sending it shoreward in a cloud of spray at a speed which approximates that of a "limited-express" train, and sometimes, if the comber is rather exceptionally big and enduring, right up onto the sands of the beach.

Dexterity is required in this sport; but much more in the surf-board riding and the latter must be the actor's own, gained by personal experience. For this a light, thin, and rather narrow board is required, and it is usually pointed at the front end to make it travel faster than it would otherwise do. The swimmer, and none must attempt surf-board riding who is not a good one, pushes his board out through the breakers, and then lies upon it, facing the shore. He then watches the waves until he sees one coming that is big enough to please him, when he paddles with both hands to get himself going at about the same speed as the breaker is running when it overtakes him. Then, if he has been sufficiently adept, the surge does the rest, carrying him furiously towards the beach, "like a chip in a mill-race." But suppose the would-be rider is not sufficiently adept? Then he and his board are tumbled about most beautifully, and therein is the danger.

Those who have acquired somewhat exceptional proficiency can kneel upon their boards, or even stand upright after the ride has fairly begun; but it is needless to say that the beginner does not perform this feat with marked success for some time. In fact, it is no easy trick to ride a wave at all, and capsizes are many for the beginner; but such little episodes merely add



SURF RIDERS  
*Waikiki Beach*



CANOE SURF RIDING  
*Waikiki Beach*





zest to the fascinating sport. Fascinating it surely must be, for the devotees give hours to it. To see an expert come plunging shoreward on the crest of a big wave that is boiling all about him makes the inexperienced onlooker catch his breath. The Hawaiians themselves have practised surf swimming in every form of the sport for ages, and they are all adepts, skill seeming to come to them with their mothers' milk! Yet nowadays the *haole* — foreigner — boys and girls, men and even a few grown women are pushing the natives hard for first honours; and every day of the year sees a crowd of bathers at Waikiki, most of them trying their hands at surf-canoeing or surf-board riding.

But if precedence is justly given to Waikiki Beach as being the ideal place for sea-bathing, that does not mean that good bathing is a monopoly of Honolulu. On Cocoanut Island, the little beauty spot in Hilo Bay, Hawaii Island, there is another beach that is almost as good as Oahu's best. Kauai Island, too, is especially proud of her bathing beaches. Almost every district of this last-mentioned island has its beach which has been famous since prehistoric times. Hanalei, on the north coast, claims one of the best of these, and it offers the added feature of freshwater bathing, in Hanalei River, the largest stream of the territory. This place, from the fact that it has a good hotel, is one of the most popular places in all Hawaii with transient visitors. At a place called Palihili, on the west coast, near the "Barking Sands," is another beach that is famous, especially with the native Hawaiians themselves. It was one of the

"lucky places" in olden times, and even nowadays those people believe that there is special benefit to be had by bathing at Palihili. The sand of the beach, at "Barking Sands," is coarse and becomes filled with air when uncovered; just at the turn of the tide, when the flood begins to make, the incoming water expels the air, causing a peculiar sound which induces the name. But every one of the territory's principal islands, and pretty nearly every coast of them, has its bathing beach which would be called admirable anywhere, and yields precedence merely to the superlative excellence of Waikiki, Cocoanut Island, and Hanalei.

Hawaii, being essentially an outdoor country, where houses are needed only as places of shelter from rain, or as conveniences for those who must sleep in beds, and being moreover a country of surprisingly equable climate where, notwithstanding it is within the tropics, the tropical sun possesses little terror, it is obvious that outdoor sports of all kinds are very popular. There are several athletic associations, and clubs without number; these are either purely social or they affiliate with some particular pastime. The religious and kindred organisations are not considered here.

Golf links have been laid out in many localities and all classes of residents take kindly to the game. The Honolulu Country Club has a large and influential membership, and its golf links are probably the best in the territory. Tennis is likewise extremely popular and there are club or private courts everywhere. Football, baseball, cricket, and all kindred games are played with great spirit.

Since the United States War Department established cavalry barracks near the capital, polo has increased in popularity. There is at least one Polo Club on each island, and until the present time those local clubs have proved themselves to be more than a match for the soldiers.

It is but to be expected that sports on the water are extremely popular. The lagoons offer excellent courses for rowing and for smaller sailboats, while the stiff breezes in the deeper waters beyond the reefs give the yachtsmen all they can ask. The Hawaii Yacht Club has sumptuous quarters at Pearl Harbor, and the association paid the modest sum of twenty-five thousand dollars for the sailing yacht *Hawaii*. She won the Trans-Pacific Yacht Race between San Pedro, California, and Honolulu, in 1910, and was second in 1912.

## CHAPTER XXIII

### *SOCIAL LIFE*

WHEN is the best time of the year to visit the Hawaiian Islands? The question almost automatically asks itself, and the answer is a very simple one. Any month of the year is about as good as any other, because there are no marked seasons, as we know them, or as the "rainy" and "dry" seasons are so sharply defined in most other tropical countries. The weather of the months of May and June, as the phrase would be understood in the northern and eastern parts of the United States, is practically continuous throughout the Hawaiian year.

For the year 1912, the United States Weather Bureau at Honolulu recorded the highest temperature in August, 87° Fahrenheit; and the lowest in February, 60°. The extreme range therefore was only 27°; but during the entire year the greatest difference between maximum and minimum during a whole month was 17°, in August; the least, 12°, in November. The average range of these maxima was 14½°; but the actual daily change in temperature for the twelve months was 11½°. There was nothing remarkable about that year and its record may be taken as representative of the climate of Honolulu for any year.

Another matter that will interest the prospective visitor is the rainfall. Stated in inches and hundredths

thereof, the greatest precipitation at Honolulu for the year 1912 was 3.05 in February; the least, 0.27, in July. During October, November, and December, it was 2.40, 2.50, and 2.09, respectively: hence these may be called "the rainy season"; although residents rather object to the term as applied to any part of the year. The average monthly rainfall for that year was, therefore, only 1.225 inches. There are many places in the territory where the rainfall is much heavier than at Honolulu. All localities that face the east and lie open to the trade-winds are likely to have a heavy precipitation, and the island of Kauai is noted for being almost constantly drenched; and as a consequence its vegetation is phenomenal.

One observer has stated that people live so comfortably in Hawaii that no thought is given to the character of the climate; just as a sound man lives oblivious of his liver. "A person newly arrived from the lands where snows and sunstrokes prevail, could give a more convincing description of our days and nights than one who through sheer content had lost all sense of perspective." \* This information about climate and rainfall is not so discursive as it may seem to be, for they have an important bearing upon the subject of this chapter.

In order to see the social life of the territory at its brightest and gayest, it is probably best to go there during the summer months, when the lads and lassies who have been sent "home" to attend school, college,

\* Cofer, Dr. Leland E., Assistant Surgeon General, U.S.A., United States Marine Hospital Service.

or university are more truly "at home," being then with parents and relatives for the joys of the long vacation, and they so often bring chums with them. Naturally, special effort is made to give them enjoyment, and social gatherings of all kinds are more numerous than at other times, even if some of the permanent residents have gone to the hills, for change rather than for needed recuperation — because the anæmic Anglo-Saxon so often seen in other tropical countries is an almost unknown creature in Hawaii.

The person who contemplates a visit to or a lengthy sojourn in the Territory of Hawaii may relieve himself of the burden of carrying much in the way of wardrobe. For the ocean voyage it is necessary to have something warm, a good topcoat and a steamer rug; but the ordinary summer clothing that is worn at home will be quite sufficient when once arrived in the territory. It is scarcely necessary to take extra clothing of any sort, inside or outer, because all wants of this kind can be readily supplied in the Honolulu stores and shops at prices which will generally be found lower than those demanded in the United States. Some American men and women who have long graduated from the *mala-hine*, "new-comer," class continue to dress about the same as they would do in summer at home; but many more promptly avail themselves of dressing in white, flannels or serges preferably, although duck is common, and that certain negligee in costume which is rather characteristic of society in the tropics.

The stranger who intends making but a short stay will find hotels to satisfy his wants, whether they are

sybaritish in the demand for luxury, or of that severe simplicity which is sometimes required by a thin purse. Those who contemplate a prolonged stay will be better satisfied with either a rented house, furnished, or apartments in one of the numerous boarding-houses which cater to all classes of patrons; in the rented bungalow, the "awful servant question" will have to be faced, however, but it is the only way to get the maximum of social enjoyment.

The letters of introduction which the visitor will of course carry with him will prove a potent "open sesame"; for hospitality is as marked a trait of the resident foreign society as is the attractiveness of climate and surroundings. That hospitality had its foundation in the open-handed freedom of the native Hawaiians, and upon that base it was but natural that the stranger from America or Europe who came to take up his abode permanently should build and incorporate the wider range of Anglo-Saxon social intercourse. The stranger feels at once the influence of this pleasing combination or development, and the charm of climate is widened by the warmth of his reception. Wherever the visitor goes he will meet with the utmost cordiality, and his creature comforts will be well cared for, if his Hawaiian or Haole host can accomplish it; every luxury will be at his command. All this tends to make social life most delightful.

The fraternal orders — both those which are of world-wide influence and those that are more or less restricted to the United States — are very popular in Hawaii. There are lodges of Masons, Odd Fellows,

Knights of Pythias, Elks, Legion of Honor, Woodmen of the World, Foresters, Eagles, and various other fraternal and social orders. The professional associations, such as the Loyal Legion, Grand Army Posts, etc., as well as the Societies, Colonial Wars, Sons and Daughters of the Revolution, and others are represented, if they are not formally organised.

Of purely social clubs at Honolulu, the number is surprisingly great, when the relatively small size of the foreign community is considered. The oldest of these is now known as the Pacific Club, but when founded, away back in 1853, it was called the British Club. It still occupies its old quarters on Alakea Street, and its house is a spacious domicile with broad verandas on both floors, so that the large rooms are always cool; because the French windows on all sides catch any breath of wind. The reader is asked to call to mind the clubs in this country that have been in existence for sixty consecutive years and still are flourishing.

The University, Commercial, City, Officers', Scotch Thistle, and sundry restricted Alumni associations, as for example the Kamehameha, Harvard, Yale, etc., are the names of a few others of these social clubs. They are all installed in smaller quarters than the Pacific, yet always their pretty cottages or bungalows, surrounded by gardens filled with cocoanut trees, other palms, and flowers, are most attractive. Perhaps the University is a little more exclusive than the others — excepting, of course, the Alumni associations — but this comes about mainly because of the required qualification for membership; and as a corollary, its mem-



bers are rather more youthful than those which permit of more general membership. Most of the army and navy officers stationed in the territory accept temporary privileges, and the permanent roll includes men who have studied in American, English, German, or other universities.

The luncheon hour is the time when these clubs are most lively, because to them nearly all the business and professional men go at that time; not only for refreshment of the inner man, but often to talk business, "close deals," and gossip — for that last is not and never has been a feminine monopoly in Hawaii any more than it is in any other country of the world. There is, however, one characteristic of life at Honolulu and elsewhere throughout the territory, which is in sharp contrast with what is to be noticed in many tropical countries. The business men do not go to their clubs to rest for an hour or two at noon, and the *siesta*, so popular in many similar latitudes, is unknown. Indeed the business man in Hawaii keeps just about as long hours and works just about as hard as does his fellow in California, Illinois, Pennsylvania, or New York.

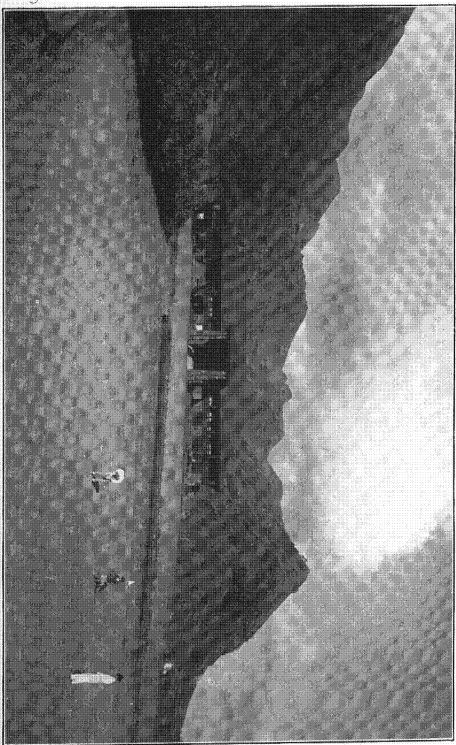
The Young Men's Christian Association has a large, modern, and attractive building in the centre of Honolulu, and its quarters are characteristically comfortable. This admirable institution serves as a club, both in its restaurant and dormitories, for a large number of the young men who cannot afford to belong to one of the regular clubs. Besides, it furnishes a good "home" for many who are "floating": that is either just passing through the city, on their way to or returning from

Asia; or those who have come to the territory seeking employment and have not yet become permanently established.

To attempt to tell what the wives and daughters and sisters of the business, professional, and military men are doing while their menfolks are at their clubs would be simply to narrate what women do everywhere. Women's luncheons are just as popular in the territory as they are on the continents of America, Europe, Asia, or Africa; and there are in Hawaii no climatic reasons why they should not be: because there is nothing about those "tropics" to make this form of social entertainment an impossibility on account of the enervating, debilitating heat.

The morning or afternoon "bridge party" is quite as popular with the women of Oahu and Hawaii as it is elsewhere. The business afternoon of Honolulu and all the places where the money making arts are practised with sufficient enthusiasm as to permit of the use of the term "business centres" is a long one, and it is never earlier than five o'clock when there takes place the mingling of sexes at the Country Club, on the golf links, at the tennis courts, Waikiki Beach, and the many places where society congregates.

When night has fallen and darkness puts a stop to ordinary outdoor amusements, there comes just the same round of dinners, dances, bridge parties, and similar reunions that is to be noted everywhere. Honolulu boasts of its "intellectual" set as much, other things being considered, as does any cultured centre, and its members have contributed to our knowledge



THE OAHU COUNTRY CLUB  
*Honolulu*



in a measure comparable with what the learned societies have done. The meetings of these societies are a very enjoyable feature of life.

Bachelors, as well as the few "grass widowers," who are not invited to one of those social functions, betake themselves to their clubs, which in the evening present a faint semblance of the stir of the lunch hour. Yet it has to be admitted that the "unattached" man has rather a dreary time at Honolulu in the evenings; therefore it is well for all who contemplate going to Hawaii to remain permanently to provide themselves with a partner who shall be of assistance in contributing to the success of social life.

A pleasing, thoroughly novel, and almost unique variation from the conventional round of evening entertainments is the surfing or swimming party at Waikiki Beach. This may be prefaced by dinner at a hotel or restaurant near the beach or in the home of the entertainer; after which all change from evening dress to the comfortable garb of daytime and then go to the bath-houses to don bathing suits. The moon is just the same Luna at Waikiki as is that gracious dame at Newport, Atlantic City, or Palm Beach, and yet on a bright, clear night of August, the sight of the full moon rising from the Pacific Ocean seems to be a vastly different thing from the same moonrise elsewhere. The jollity of a Waikiki moonlight surf party is something which never fades from memory.

There are not yet any good theatres in the Territory of Hawaii; and when we think of the present small foreign communities, even at Honolulu, this is not

surprising. Sometimes a travelling company, *en route* to or returning from the Orient, gives a performance, if perchance their steamer remains overnight; but it is no intended disparagement to the Thespians to say these are not very much. Occasionally an amateur performance, resident talent, is given and such is always tremendously well patronised, for the members of the community are very loyal to each other. The Chinese and Japanese theatres will, perhaps, afford entertainment to the few visitors who have not already had the pleasure (?) of witnessing one of these *bizarre* performances in some other place.

If there are not so many opportunities to hear good professional music as the foreign residents might like, it would be altogether unfair to overlook the Hawaiian Band, and now the military bands at garrisons and naval posts. The first mentioned gives two or three concerts each week, always when there is an Orient mail steamer in port, in one or another of the public parks, and these are well worth hearing. The band was organised in 1874 by the master, Mr. Berger, who is still the leader. Some of the best Hawaiian vocalists are connected with this band, and these usually give a number or two of the programme. Many readers will remember "The Hawaiian Nightingale" who charmed audiences in the United States years ago; she made her *début* under the auspices of "The Royal Hawaiian Band," as it was then called.

Each reader will determine for himself when social and religious lines begin to converge and at what point they intermingle. It is sufficient to say here that

every one of the great religions of the world finds its adherents somewhere or other in the archipelago. The leading place probably is held by the Anglican ritual and its immediate ally, the Protestant Episcopal Church of the United States of America. But every denomination of the Christian religion has at least one congregation, many of them quite large; for the Hawaiians are now a distinctly religious people. As a social function, the Church Parade, after morning service at Honolulu, is far more interesting to most visitors than is that of "The Row," London, or *Unter den Linden*, Berlin, or Fifth Avenue, New York; and Sunday noon is the time to see the society folk of Honolulu in their "best bib and tucker!"

Every visitor who remains for even a few days is sure to be entertained at a truly native feast, a *lua*. Only strictly native dishes, cooked in the ancient way, are permitted; and the only concession made to modern palates will be the beverages. There ought not to be, properly, any tables, for the feast should be laid on the greensward or clean sand, and the cloth should be fern leaves. Table cutlery, spoons, knives and forks, ought to be rigidly eschewed; only it is almost impossible for the clumsy *haole* to do this, if he wishes to partake of the *poi*. That typical Polynesian dish will now be served in individual bowls, instead of one great, common calabash into which each person dips his fingers.

The fish, various kinds, are wrapped in aromatic *ti* leaves and baked in *imu*, underground ovens; and there will be meats of all kinds, garnished and cooked in the same way. It is not impossible that even a

dainty, *poi*-fed puppy might be served, if this special dainty were insisted upon. It will be found quite as palatable as a sucking-pig! Raw fish, too, is entirely appropriate; and yet the delicate stomach of the stranger may revolt at this, although he will be perfectly willing to swallow half a dozen raw, live oysters. There will be vegetables, sweet potatoes and yams, bread-fruit, queer puddings, and curious sweets.

The milk of young cocoanuts will be served; and those who like almost pure alcohol may regale themselves with the Hawaiian liquor distilled from sugar cane juice or the sap of *ti* roots. Usually, however, mild punch or milder Honolulu beer, that is almost non-alcoholic, will satisfy everybody. If the stranger is too much afraid of unfamiliar food, he can regale himself with fruit, alligator-pears, bananas, oranges, and a dozen others.

Such a feast should always be served at night, so that the scene may be appropriately lighted with blazing torches in the olden style; but if concession has to be made to modern ways, Chinese lanterns may be substituted. If electric lights have to be tolerated, half the joy is destroyed. There will be native musicians in attendance and their mournful music will fairly captivate, as it flows softly out from the surrounding palms and ferns. There may be a *hula*, pantomimic dance, as a grand finale, but, as has been intimated already, this will be so toned down from the realism of old as not to shock the most modest. The end will surely be the *Aloha-oe*, the "Farewell Song" of Queen Liliuokalani.



## CHAPTER XXIV

### *DEFENCE OF THE ISLANDS*

IT seems to the ordinary observer, one who is altogether without technical training in military science, that the absolutely competent defence of the Territory of Hawaii, against the attack of an enemy having a large fleet of available Dreadnoughts, is impossible. The bold shores of all the islands appear to the layman to permit of such vessels approaching from any direction to within easy striking distance. Hence it seems to the civilian as if, to perfect the defence of the archipelago, each individual one of its eight greater units must be made a veritable Gibraltar on all sides, not merely one.

The reefs that exist in many places constitute no effective military defence; because immediately off the outer sides of those barriers the bottom of the sea pitches down so quickly as to permit of warships coming in to within less than a mile from the reef. With guns that are effective at ten miles — to say nothing of the fifteen-inch monsters that send a fearfully destructive shell twenty miles and more — every port in the territory is within easy range of an attacking fleet.

Furthermore, those battleships, constantly shifting their positions, would present to the artillerymen on land an extremely difficult target; although the records

made by some of the American gun-captains, when firing at moving targets, do tend to give a little confidence to the untrained observer of military defences. This, however, is possibly an unduly pessimistic view of the matter, and it is well to consider what those have to say for the other side who are professionally competent to speak with authority; only it is to be borne in mind that there is such a thing as being too optimistic.

The territory is now a military department of the United States Army, under the supervision and administration of the commanding officer of the Western Division, headquarters San Francisco. The creation of this department was a wise move, permitting of marked advance in the administration, especially in the matter of military justice, because of the saving of time in the determination of court-martial cases.

A definite policy with regard to the military strength required for the defence of the islands has been adopted. In pursuance of this plan, the First United States Infantry, regulars, arrived at Honolulu in May, 1912, and these troops were quartered in Schofield Barracks, adjacent to the city. It is intended to send other regiments of regulars as their services elsewhere can be dispensed with, and as accommodations for them can be provided at the appointed posts in the territory. A wise provision has been made by the War Department for keeping each regiment to the full authorised strength by departing from the plan of recruiting each regiment to the maximum at intervals of six months, instead of at irregular and frequent intervals, as had been the ordinary practice.

During the year ended June 30, 1912, a new post, Fort Ruger, Oahu Island, was established with large barracks for the enlisted men and comfortable quarters for the officers — all of these buildings are of concrete. At present, that post is occupied by a detachment of the Coast Artillery, a most important unit of the military defences of the territory. Fort Schofield is being expanded to make it a brigade headquarters, with barracks and stables for a cavalry regiment, and at least one regiment of infantry. The segregation of units is carefully observed so that instruction, drills, and all functions may be provided in a minimum of space, and with the least possible expenditure of labour in caring for the premises.

A matter of great importance, from the strategist's point of view, is the complete military and topographical survey of Oahu Island carried out by United States engineers. This work will be extended to all the other islands as rapidly as possible. Another matter which is of less technical advantage than what has been considered, but yet is something that must exert an excellent influence upon the ability of the War Department to carry out its plans for defence, is the sanitary arrangements which have been made, at least in part, at the various posts; although something yet remains to be done.

Having an abundance of good water and exceptional climatic conditions, coupled with all hygienic precautions that were practicable, the general health of the troops has been remarkably good, and no cases of serious infectious diseases have occurred. But over-

confidence in what has been the experience in the recent past has not led to indifference for the future, and the size of the Base Hospital, the principal military establishment of its kind, at Fort Shafter, has been increased until it has a capacity for three hundred and sixty beds, with the complement of physicians, nurses, attendants, and equipment necessary to provide the best possible service in peace or war.

Yet the strange inconsistency, which so often appears in all things human, asserts itself in just this matter. The report of the Secretary of War, dated December 2, 1912, states that in spite of the salubrious and temperate climate, and the absence of the more serious epidemic diseases, the noneffective, admission, and discharge rates were higher amongst the troops in Hawaii than for those in the United States proper. The average number of days' treatment for each case was 15.04 days, as compared with 12.91 for the continental army. The death rate was, however, lower. The noneffective and admission rates (enlisted strength) were 44.52 and 1080.49 for each one thousand, as compared with 49.88 and 1009.84 for 1910. The discharge and death rates were 13.90 and 2.98, as compared with 17.4 and 2.45 in 1910. It will thus be seen that the noneffective and discharge rates were lower in 1911 than in 1910, while the admission and death rates were a little higher. This information tends to show that there is practically nothing unusual in climatic and sanitary conditions to render the military defence of the territory difficult.

At present there is only one island of the group pro-

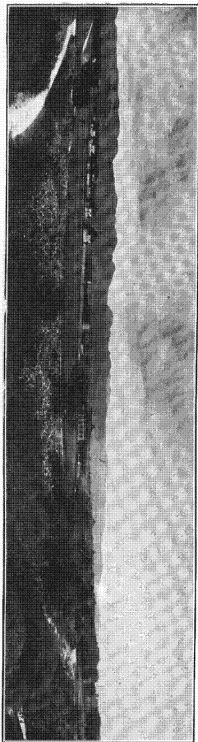
vided with regular army garrisons, Oahu, on which is the capital, Honolulu. There are now four posts at least partly garrisoned. These are Schofield Barracks, Fort Shafter, Fort Ruger, and Fort De Russy, all near Honolulu; and we may add the Fort Armstrong Military Reservation, whose efficient use has not yet been determined. At the first of these, where a regiment of cavalry, two battalions of infantry, and three battalions of field artillery are stationed, the barracks and quarters are temporary wooden structures, as are those at the other posts, with the exception mentioned. Fort Shafter, the old military post of pre-annexation days, is garrisoned by one battalion of Infantry. The mean enlisted strength of the entire garrisons for the year covered by the Secretary of War's report was 3931 enlisted men and 198 officers. Of officers and men, there were: at Headquarters, Honolulu, 7; Schofield Barracks, 3281; Fort Shafter, 430; Fort Ruger, 247; Fort De Russy, 164.

The National Guard of Hawaii consists of nine companies and a band. Of this territorial militia, six companies and the band are at Honolulu, and one company each at Hilo, Hawaii Island, and at Wailuku and Lahaina, Maui Island. The total of officers and enlisted men is only 562. These are of various races, chiefly Hawaiians, 365, and Portuguese, 111. The total is not great, but it compares favourably with conditions in the United States proper, when volume and character of population likely to contribute to such an organisation are considered.

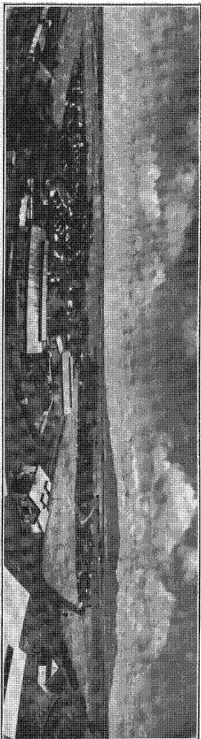
A suitable armoury at Honolulu for this Guard has

been provided for by the territorial legislature, upon a portion of the Barracks Lot Military Reservation, taken over by the United States government for military purposes, but restored to the territory with this specific purpose in view. Proximity to the regular army headquarters will work for the good of the militia. The United States War Department has been active in detaching regular army officers as instructors. Camps for instruction were held from September 5 to October 14, 1911; a school for officers was conducted by the inspector-instructor, a captain in the regular army, from November 2, 1911 to April 4, 1912, and on December 31, 1911, the Guard officers took part with a battalion of United States Marines in field manœuvres.

The advantages of the Hawaiian Islands as a naval base have been generally known and appreciated by seafaring men, merchant sailors, whalers, and naval officers ever since the days of Captain Cook, and there had been, as is shown in these pages, several attempts made to secure the prize before it fell peacefully into the hands of the United States. It was not until 1877, however, that the American government gave serious thought to Hawaii's advantages, and in that year Pearl Harbour, six miles west of Honolulu and on the coast, was ceded to the United States. With annexation, what had been confessed to be a possibility, became something very real. Pearl Harbour will undoubtedly be the rendezvous of the United States Fleet in Pacific waters, superseding in importance, if not supplanting entirely, Mare Island Navy Yard, near San Francisco, and that on Puget Sound, Washington. Its impor-



SCHOFIELD BARRACKS  
*Honolulu*



PANORAMIC VIEW OF PEARL HARBOUR  
*United States Naval Base*



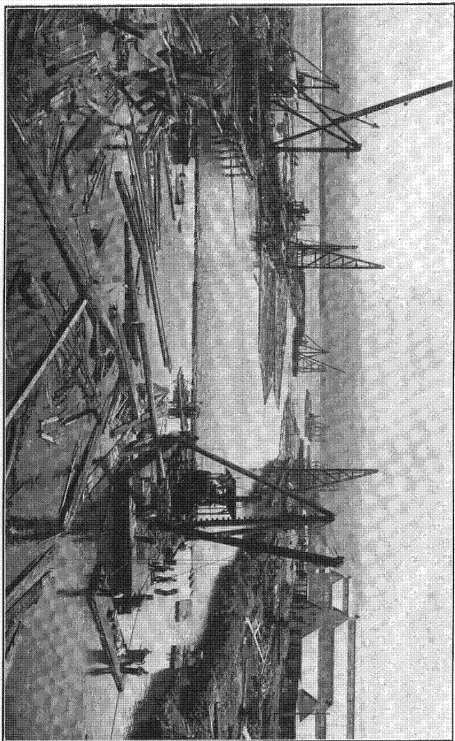


tance is likely to increase much and rapidly if the opening of the Panama Canal brings the fulfilment of the promise that undertaking has held out, and the stream of steamers going east and west across the Pacific demands the presence of naval vessels to render needed assistance in the way of rescue and salvage in peace, and protection during war, should events of the future make this necessary.

In spite of a tendency on the part of the United States Congress to be somewhat parsimonious in the matter of granting appropriations for naval expansion, that body has been fairly liberal in providing financial means for the development of Pearl Harbour along the lines recommended by naval experts, and the equipment of the yard and station there. A channel four and one-half miles in length has been dredged from the sea, across the bar and coral reef, to the yard site. The depth is thirty-five feet throughout; the width through the bar is six hundred feet, and after that the mean width is five hundred feet. If vessels do not continue to increase in tonnage and their draught of water, this channel will permit the largest vessels, warships, or merchantmen that are at all likely to visit this port to enter, and there are provided ample pier facilities in the East and West Lochs for all necessary discharge and loading. This last, it will of course be understood, relates to naval stores and supplies for the Navy Yard itself as well as the naval vessels which may fit out, replenish, or coal there. It is understood, naturally, that Pearl Harbour is not to compete in any way with Honolulu as a commercial centre.

The first large vessel to pass through the dredged channel and enter the Navy Yard was, not inappropriately, the United States battleship *California*, flagship of the Pacific Fleet. The length of the dry dock has been extended from six hundred and fifty feet, as originally contemplated, to one thousand feet, with width and depth on the sills at mean high water sufficient to permit the largest battleships to enter. If no disaster prevents, this dock will be completed by June, 1915 and it will be the largest one in any part of the United States; there will be nothing to equal it in all the Americas. This information is not at all prophetic. Inasmuch as the estimates for dimensions of the locks of the Panama Canal have already been exceeded by vessels now afloat, or which will be ready for launching before that canal is actually ready to attend to all business which may offer, it is not impossible that the dimensions of the Pearl Harbour dry dock may prove inadequate within not many years.

In all the details of buildings, shops, storehouses, offices, barracks, and residences, the plans contemplate an equipment ample to meet all demands, as well as to provide for every probable expansion, even if Pearl Harbour is made the sole headquarters of a greatly increased Pacific fleet. With this base to fall back upon and with whatever harbour facilities the rest of the archipelago may be able to supply, the naval defence of the territory seems to be provided for as well as it can be done. Whether it is or is to be entirely adequate, is just one of those problems which come within the wide range of Napoleon Bonaparte's famous



THE WRECK OF THE UNITED STATES DRY DOCK  
*Pearl Harbour*



aphorism: "Providence is on the side of the largest legions."

Assuming that the United States goes to war with another great naval power, one which feels its "sphere of influence" to be the entire Pacific Ocean, the defence and, indeed, the ability to retain possession of the Hawaiian Islands will depend entirely upon the number of battleships that can be assembled in territorial waters, without leaving the Pacific Coast states insufficiently protected. The number and effectiveness (as to batteries) of those vessels must be fully equal to, if not greater than, the same factors of the fleet which may come to the attack.

Naturally, then, there come to the mind only three Great Powers: Great Britain, Germany, and Japan. It is reasonably safe to say that all human probabilities are strongly against the first named being the aggressor; and even if she were, she would have to increase her fleet of battleships in the Pacific very much before being in fit condition to attack the Hawaiian Islands. If the Panama Canal is ready to permit American warships to pass through, and this facility is denied to British vessels during actual belligerency, it is manifest that a strong fleet of men-of-war could be assembled in the territory's waters before Great Britain could send an equal number through the Suez Canal.

But for such a purpose as the conquest of the Hawaiian Islands, it would not be sufficient for Great Britain to be merely a match for the United States, because her base of supplies and dock facilities would be farther away from the battlefield: Hongkong being

the only practicable naval station for a British fleet in such a contingency as a war with the United States, and Hawaii an important objective. At least it seems to the layman quite impossible that Great Britain could advantageously make use of any of her nearer possessions for such a purpose. What little could be done by or at Esquimaux, the dockyard on Vancouver Island, British Columbia, is almost negligible. Besides, the Dominion of Canada would probably find all its resources strained to the utmost to defend its own integrity. Let us thank God that the possibility of an Anglo-American war is not to be seriously considered.

As for Germany, it is again most improbable that armed hostilities between her and the United States can take place. The chances are much greater for a bitter commercial war, in which battleships and armed cohorts will play no part at all; but with advantages, at first, certainly, on the American side. Yet, admitting the possibility of belligerency, Germany is quite as unfavourably circumstanced in the Pacific as is Great Britain, probably more so, for there would be no convenient coaling-ports on the long voyage from the Baltic to Pacific waters at her disposal. The conditions of supplies and naval base are quite as bad for Germany as for Great Britain, because Kiaochau, on Shantung Peninsula, China, is not to be compared with Hongkong even.

There remains, then, Japan. It cannot be denied that the Mikado's Government would like very much to expand their sovereign's realm by acquiring both the Hawaiian Islands and the Philippines. In the

event of war, it is admitted, even by American army and navy officers, that the conquest of the latter would be an easy matter for the Japanese navy and army, inasmuch as troops could literally be poured into the archipelago far more rapidly and in much larger numbers than the United States could do, while the resources of the islands to prevent this invasion are confessedly inadequate and cannot be made sufficient without an expenditure of money and certain loss of valuable lives, which are absolutely unjustifiable. It would be a case of the first blow settling the fight; and the heavy blow which Japan could strike would probably effect the conquest of the Philippines immediately: ability to retain possession is quite a different matter.

Conditions are much nearer being equal at Hawaii. The Atlantic seacoast of the United States could be left almost wholly without protection from warships, and naval strength concentrated upon the Pacific shores and at Hawaii. Inasmuch as such a war would probably not come with all the suddenness of "a bolt from the blue," there would probably be ample time to concentrate in territorial waters (still providing sufficiently for the protection of the California, Oregon, and Washington coasts) more effective battleships and cruisers than Japan could possibly send there; it being again assumed that the Panama Canal is fully prepared to permit such vessels to pass from Atlantic to Pacific waters without delay.

But in the case of war with Japan, probably more than in that of the other two which have been considered, comes the necessity for contemplating seriously

possible disaster to the walls, locks, and complicated machinery of the Panama Canal. That Japan could in some marvellous way so replenish her war chest and rehabilitate her credit with those nations whose peoples have money to lend to be used for purposes of war, is at least problematical. Assuming that this could be done and further that there is a serious desire for war with the United States, there would certainly be an extra couple of million *yen* or so to spare for hiring some miscreants to smuggle into the Canal Zone a sufficient quantity of explosives to put at least one of the locks out of working order, and that is all which would be necessary. The Panama Canal illustrates with peculiar force the adage that a chain is as strong *only* as its weakest link. It would not be absolutely requisite to blow up one of the gates to a Gatun Lock, any one of the others would accomplish the dastardly purpose equally as well, and that done there would be little hope of massing at Hawaii a fleet of size sufficient to meet what Japan could send there. If the conquest of the territory were one that depended seriously upon armies, it is probable that the advantage would be entirely with Japan. Her actual army on a peace footing is always greater than that of the United States, and her first and second reserves constitute a trained addition which is always promptly available. The needed transports are always at hand in the subsidised steamers of the Nippon Yusen Kaisha, the Toyo Kisen Kaisha, and other lines operating large steamers trading to over-seas ports.

The probability of Japan's seeking an excuse to go



to war with the United States is much less now than it was a few years ago, before the flush of mistaken victory in the encounter with Russia had faded away. The chances of her doing so diminish with each year. There are a number of reasons for this: the two foreign wars which modern Japan has waged did not really arouse much apprehension in America and Europe. So far as the Russo-Japanese conflict is concerned, this opinion may be challenged; yet the evidence of nine or ten years ago was then strongly in support of it. An attack upon the United States, unless for provocation by this country that is virtually inconceivable and would scarcely be comprehended by the other Great Powers, would be likely to array all Christendom morally against Japan. Her statesmen and publicists realise this fully and while there has been much bluster, it will have been noticed that the wiser ones have deprecated any precipitancy. Another reason is that, more and more, the common people of Japan are coming to understand what a foreign war means to them; that upon them falls the expense in lives and money, and they are likely to resent any effort to start a third. A third reason, and probably the most cogent one, is financial inability. Recent statements by the fiscal bureau of the Japanese government show with alarming distinctness that she must exert herself to the utmost to meet obligations to foreign creditors which fall due within the next decade; and that to add to her burden would be suicidal. Last of all is that growing sentiment throughout the world which is making for true peace; in this, the Japanese people share. All things con-

sidered, it seems reasonable to believe that there is little likelihood of a Japanese attack upon Hawaii. The sensational stories of Japanese soldiers settling in the territory with evil intent, that there is a determination amongst the Japanese to accomplish the ousting of American government, and a dozen other wild canards are not worthy of serious consideration. But, say the militarists, "in time of peace prepare for war!" The logic is not admitted.

## CHAPTER XXV

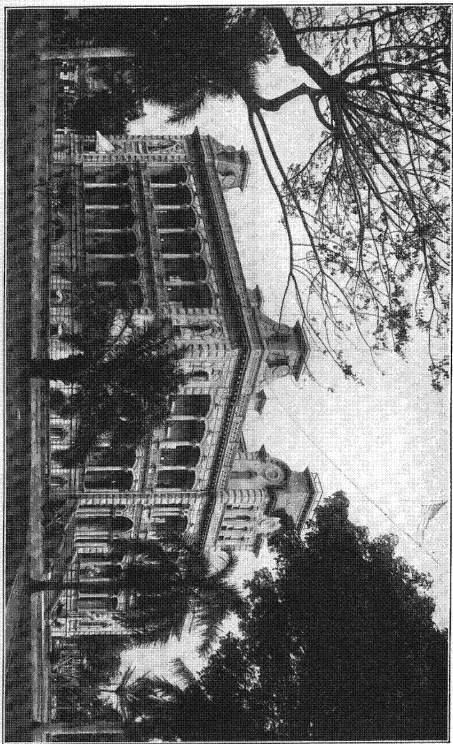
### *THE COMING HAWAII*

**I**NASMUCH as the Territory of Hawaii is entirely without the minerals which carry metals that are employed in the useful or æsthetic arts, its value, both real and prospective, lies in its capacity for contributing to the world's supply of agricultural products. It has already been shown in these pages that this capacity is of considerable importance at the present time, and susceptible of large expansion. How this valuable resource shall be developed is undoubtedly the basis upon which to build a forecast as to what is to be the Coming Hawaii.

It is especially desirable that the population of the islands shall be increased by the immigration of those who are in every way capable to be, not altogether *become*, useful and contributing citizens. With this definite object in view, every effort is being made to induce people of the farming and stock-raising classes of the United States' mainland to come to the territory and make their permanent homes in Hawaii. It is sad, from a certain viewpoint, that success in this endeavour means the displacement of the native Hawaiians, but the stern and unyielding demands of this practical age make this inevitable. The true Hawaiian has been tried in many ways and has been

found wanting. Either because of physical inability to meet the requirements, or from moral unwillingness to give up the easy ways of life to which he is accustomed, as a labourer he has been proved to be entirely insufficient. If Hawaii is to be the important agricultural factor in the world's economy that she is in so many ways fitted to be, it must be with the aid of others than the true Hawaiians.

No assistance is given the solicited settlers in paying their fares, or rendering any other pecuniary aid; yet they are encouraged in every way through the Department of Public Lands, the Departments of Immigration, Labour, and Statistics, the Hawaii Promotion Committee, the Honolulu Chamber of Commerce, and other cognate channels. In the report of the Governor of the territory, dated September 5, 1912, it was stated that the two years ended June 30, 1912 had been the most encouraging in the arrivals, not only of tourists, but of those who came with the firm determination to become permanent settlers, most of them agriculturists. It is impracticable, if it is not impossible, to keep accurate records of the personality and aims of these settlers, but the evidence furnished by the purchase of residence lots, the erection of dwellings and their types, and the taking up of homesteads gives satisfactory assurance that this desirable element of population is increasing: perhaps not with remarkable rapidity, yet with an indication of permanence which must be extremely gratifying to the local authorities and to all who are interested in the economic and social progress of the territory.



THE EXECUTIVE BUILDING, HONOLULU  
*Formerly ex-Queen Liliuokalani's Palace*



Within the past few years two communities of white settlers have been established in the territory: one on the island of Maui, the other on Kauai. These people came in part from the United States, while some of them were drawn from amongst the older residents of Oahu Island, particularly from the neighbourhood of Honolulu. The Maui community will give its attention almost exclusively to the cultivation of pineapples, the locality which has been selected being exceptionally adapted to the growing of this fruit; and there is, besides, a canning factory already in operation with an established trade, which has undertaken to purchase all the pineapples at prices which ensure a reasonable profit. The Kauai settlement will probably devote its energies to the more practical and immediately useful, but scarcely less profitable, specialty of raising vegetables and farm products generally. There are numerous other localities where similar enterprises may be successfully carried on, and application to any one of the channels which have been named will promptly elicit all needed information. It is to just such settlements as these that the Coming Hawaii is more likely to be indebted for its best development than to the great sugar, coffee, and rice plantations. These last mentioned must inevitably illustrate the soullessness of corporations.

Until the foreign population has greatly exceeded the present numbers, it is impossible to look for much importance in the domestic distributing trade of Hawaii, because the imports will be restricted in character and volume to such articles as are needed to sup-

ply the requirements of those people who wish certain things which cannot be procured or manufactured in the islands. These will, of course, be largely supplemented by the importation of artificial fertilisers, to be used principally on the sugar plantations, until their preparation has become an established local industry. Machinery will certainly be of considerable importance in the schedule of imports, until the home establishments are prepared to supply all the territory needs. This demand must show great development if the success that is reasonably expected in coffee planting, sisal growing, and other branches is realised.

But all these factors duly considered, it is to the export trade that we must look for that which will contribute to the greatest development of the territory. This inevitably fixes the attention upon the sugar industry, while collaterally therewith will come, it is contended by all competent observers, the expansion of the rubber, coffee, fruits, fibres, and other valuable agricultural products. As the value of the exports has increased from about thirty-one million dollars in 1901 to nearly eighty-five million dollars in 1912, it is but reasonable to assume that a parallel development will continue, since the markets to consume these products are expanding rather than contracting.

Every year greater attention is being given to the agricultural output of Hawaii, and experiments with hitherto untried crops or the expansion in acreage output of what is reckoned as established are less likely to be so purely tentative as to be of doubtful value. While the Agricultural Experiment Stations continue actively



to prosecute investigations with all untried food and economic plants which may possibly be introduced, domesticated, and cultivated profitably, yet now that a fairly full assortment of such crops has been determined, attention is rather concentrated upon improvements in methods in order to secure maximum results, the treatment of the crop, and its utilisation when harvested.

Admitting, then, that very much of what the Coming Hawaii is to be depends upon success in agricultural development, and inasmuch as the desired settlers are to have a great deal to do with that development, the prospects that Hawaii holds forth to such people is manifestly a most important matter. It is well, therefore, to give some consideration to the methods by which the intending settler may secure a homestead on the public lands. There are now about one and one-half million acres of these lands, but large areas are included within forest reserves, while a good deal of the land is too high, or too precipitous, rocky, or dry to be profitably cultivated. There are, however, several hundred thousand acres which are even now available for homesteads, although a part *must* be supplied with water for artificial irrigation to render its cultivation profitable, and we may say that *all* of it should be furnished with this well-nigh indispensable accessory to make it entirely satisfactory for homesteads.

These public lands are usually leased until they are called for by intending settlers. The rental ranges from practically nothing up to as much as ten dollars per acre for one year. If they were sold outright, the

value in fee-simple would again run from almost nothing up to several hundred dollars per acre. But when they are taken up by *bona fide* homesteaders, they are usually sold at comparatively low prices, say from one dollar per acre to as much as seventy-five dollars per acre, according to locality, quality and character of soil, adaptability for irrigation and access to water, and other considerations which appeal to the agriculturalist or stockman. It will be noticed that the ordinary homestead laws which relate to public lands in our Western States, a small cash payment and then securing patent by continuous residence and improvement, have not been made applicable to the Territory of Hawaii.

Five methods for securing a homestead are provided: Special Homestead Agreement; Right of Purchase Lease; Cash Freehold Agreement; Settlement Association; Homestead Lease. By the first, the homesteader pays the fixed price of the land in ten annual payments: five per cent in cash; five per cent at the end of the first year; and then ten per cent each year thereafter. No interest is charged on the deferred payments. The privilege of anticipating any one payment or of making a total payment at any time is granted. The settler is allowed to do anything he likes for three years after the land has been allotted to him, in order to obtain necessary support for himself and family, while getting his farm into such a cultivable condition as will yield him a living. At the expiration of three years, he must take up residence and continue this for five years, at least in periods of six months' duration. Conditions

imposed as to cultivation are entirely reasonable, and after five years, those conditions having been fulfilled, he receives a patent. A wise provision is made for timber culture.

By the second plan, the settler is given a lease for twenty-five years, at an annual rental of eight per cent of the price. He has the privilege of purchase at any time after three years, provided he has complied with the easy conditions of residence, cultivation, and tree-planting. By the third plan, the homesteader pays one-fourth of the price in cash, and the balance in equal instalments in one, two, and three years, with interest on the deferred payments at six per cent a year; he has the privilege of earlier payments at his own pleasure. Conditions as to cultivation and timber culture are somewhat similar to those of the preceding cases and are entirely reasonable.

By the fourth plan, six or more persons may constitute themselves a settlement colony and acquire title in any one of the first three ways. The special object of this plan is to encourage American settlers, by giving them an opportunity to form congenial communities. By the fifth plan, the homesteader receives a certificate of occupation upon payment of a fee of two dollars. At the end of six years, having fulfilled easy conditions as to residence, cultivation, tree-planting, etc., he is given a lease for nine hundred and ninety-nine years without rental; for this document he pays a fee of five dollars. He acquires no title, cannot transfer the land, and the property is exempt from levy upon execution. This is really a generous scheme for providing a

settler and his descendants with a home for nothing. In the enjoyment of this home, they are secured both as against their own acts and against legal process so long as they use the land as a home.\*

Briefly summed up, it may truthfully be said that the future of the Territory of Hawaii is bright with promise.

\* See a pamphlet, entitled *Hawaii: Its Agricultural Possibilities*, issued by the Hawaii Promotion Committee.

## BIBLIOGRAPHY

- ALEXANDER, W. D. *History of the Latter Years of the Hawaiian Monarchy and Revolution of 1893.* ? 1894.
- ALEXANDER, W. D. *Brief History of the Hawaiian People.* 1899.
- ALEXANDER, W. D. *The Hawaiian Islands: Progress and Condition [1863].* 1865.
- AUSTIN, O. P. *Our Trade with Hawaii.* 1902.
- BATES, G. W. *Sandwich Islands Notes.* By a Häolé. 1854.
- BAXLEY, H. W. *What I saw on the West Coast of South and North America and at the Hawaiian Islands [1860-62].* 1865.
- BEECHY, CAPT. F. W. *Narrative of a Voyage to the Pacific and Behring Sea, in 1825 to 1828.* 1831.
- BELCHER, SIR EDWARD. *Narrative of a Voyage round the World Performed in H. M. Ship "Sulphur," 1836-42.* 1843.
- BINGHAM, H. *A Residence of Twenty-one Years in the Sandwich Islands.* 1847.
- BISHOP, ISABELLA L. BIRD. *The Hawaiian Archipelago.* 1875.
- BLACKMAN, W. F. *The Making of Hawaii, a Study in Social Evolution.* 1899.
- BLISS, W. R. *Paradise in the Pacific.* 1873.
- BRAM, B. M. *Transformation of Hawaii.* 1899.
- BRIGHAM, W. T. *The Hawaiian Flora — Hawaiian Volcanoes.* 1868.
- BRIGHAM, W. T. *Notes on the Eruptions of the Hawaiian Volcanoes.* 1869.
- BRIGHAM, W. T. *Ancient Hawaiian Stone Implements.* 1902.
- BRIGHAM, W. T. *Ancient Hawaiian House.* 1908.
- BRIGHAM, W. T. *Hawaiian Feather Work.*
- BROUGHTON, W. R. *Voyage of Discovery to the North Pacific Ocean, 1795-98.* 1804.
- BROWNE, G. W., AND DOLE, N. H. *New America and the Far East.* 9 v. 1910.
- BRYAN, W. S. *Our Islands and Their People.* 1899.

- BYRON, GEORGE ANSON, 7th Baron, Capt. *Narrative of the Voyage of H. M. S. "Blonde" to the Sandwich Islands, in 1824-25.* 1825.
- C. M. L. (An American Girl). *Seven Weeks in Hawaii.* 1913.
- CAMPBELL, A. *Voyage Round the World, 1806-12.* 1816.
- CARPENTER, E. J. *America in Hawaii.* 1898.
- CASTLE, W. R., JR. *Hawaii, Past and Present.* 1913.
- CHANEY, G. L. *Aloha! A Hawaiian Salutation.* 1879.
- CHEEVER, H. T. *Life in the Sandwich Islands.* 1851.
- CHEEVER, H. T. *The Island World of the Pacific.* 1851.
- CLARKE, F. L., ed. *Hawaiian Guidebook.* 1888.
- CLEVELAND, R. J. *A Narrative of Voyages and Commercial Enterprises.* 2 v. 1842.
- COAN, T. M. *Life in Hawaii.* 1882.
- COLNETT, CAPT. J. *Voyage to the South Atlantic, and Round Cape Horn into the Pacific.* 1798.
- COMAN, KATHARINE. *History of Contract Labor in the Hawaiian Islands.* 1903.
- COOK, CAPT. J. *A Voyage to the Pacific, 1776-80.* 3 v. 1784.
- COOK, J., AND FORBES-LINDSAY, C. H. *America and her Insular Possessions.* 1908.
- COPELAND, T. C. *American Colonial Handbook.* 1899.
- CORNEY, P. *Voyages in the Northern Pacific.* 1896.
- CUMMINS, MISS GORDON. *Fire Mountains.* 1883.
- DANA, J. D. *Volcanoes.* 1890.
- DELANO, A. *A Narrative of Voyages and Travels in the Northern and Southern Hemispheres.* 1817.
- DIBBLE, S. *History of the Sandwich Islands.* 1909.
- DIXON, CAPT. G. *Voyage Round the World, etc., 1785-88.* 1789.
- DUHAUT-CILLY. *Voyage autour du Monde, principalement à la Californie et aux Isles Sandwich pendant les Années 1826-29.* 2 v. 1834.
- ELLIS, W. *Journal of a Tour Around Hawaii [1823].* 3d ed. 1827.
- ELLIS, W. *Polynesian Researches.* 1840.
- EMERSON, N. B. *Unwritten Literature of Hawaii.* 1909.
- EMERSON, N. B. *Long Voyages of the Ancient Hawaiians.* 1909.
- EXTRACTS FROM A JOURNAL KEPT ON A VOYAGE TO THE NORTH WEST COAST [1801-02]. *In Mass. Hist. Soc. Coll., v. 9.* 1804.

- FORBES-LINDSAY, C. H. *American Insular Possessions*. 1906.
- FORNANDER, A. *An Account of the Polynesian Race*. 1878.
- FORSTER, J. G. A. *Voyage Round the World in H. M. S. "Resolution," commanded by Capt. J. Cook, 1772-75*. 2 v. 1776.
- GILMAN, G. D. *Journal of a Canoe Voyage along the Kauai Palis, made in 1843*.
- GOWEN, H. N. *Hawaiian Idylls of Love and Death*. 1908.
- HALLOCK, L. H. *Hawaii under King Kalakaua*. 1911.
- HAWAIIAN ANNUAL. T. G. Thrum, compiler.
- HENSHAW, H. W. *Birds of the Hawaiian Islands*. 1902.
- HILL, S. S. *Travels in the Sandwich and Society Islands*. 1856.
- HILLEBRAND, W. A. *Flora of the Hawaiian Islands*. 1888.
- HITCHCOCK, C. H. *Hawaii and its Volcanoes*. 1909.
- HOPKINS, M. *Hawaii, the Past, Present, and Future of the Island Kingdom*. 1862.
- INGRAHAM, CAPT. J. *Mss. Journal of the Voyage of the Brig "Hope" from 1790 to 1793*. 1794.
- JARVES, J. J. *History of the Hawaiian or Sandwich Islands*. 1843.
- JARVES, J. J. *Scenes and Scenery in the Sandwich Islands*. 1843.
- JARVES, J. J. *Kiana: a Tradition of Hawaii*. 1857.
- JORDAN, D. S., AND EVERMANN, B. W. *Aquatic Resources of Hawaii*.
- JOURNAL OF A VOYAGE ROUND THE WORLD IN H. M. S. *Endeavour, 1768-1771*. 1771.
- JUDD, MRS. LAURA FISH. *Honolulu: Sketches of Life, Social, Political, and Religious, in the Hawaiian Islands from 1828 to 1861*. 1880.
- KALAKAUA, KING OF HAWAII. *The Legends and Myths of Hawaii*. 1888.
- KROUT, MARY H. *Hawaii and a Revolution*. 1898.
- KROUT, MARY H. *Alice's Visit to the Hawaiian Islands*. 1900.
- KRUSENSTERN, CAPT. A. T. VON. *Voyage Round the World, 1803-6*. 2 v., tr. from the German. 1813.
- LA FARGE, JOHN. *Reminiscences of the South Seas*. 1912.
- LAFOND DE LURCY, GABRIEL. *Voyages autour du Monde et Naufrages célèbres*. 1844-48.
- LAMBERT, W. R. *Sidelights on the Orient*. 1908.
- LANGSDORFF, GEORGE HENRY VON. *Voyages and Travels in Various Parts of the World during 1803-7*. 2 v. 1813.

- LA PEROUSE, J. F. GALAUP DE. *A Voyage Round the World*, 1785-88. 2 v., tr. from the French. 1799.
- LILIUOKALANI, L. K. *Hawaii's Story by Hawaii's Queen*. 1898.
- LISIANSKI, CAPT-LIEUT. JOURY. *Voyage Round the World in the Years 1803, 4, 5, and 6*. Tr. from the Russian. 1814.
- LOGAN, D., ed. *History of the Hawaiian Islands, Their Resources and People*. 1907.
- LONDON, JACK. *The House of Pride and other Tales of Hawaii*. 1912.
- LYMAN, H. M. *Hawaiian Yesterdays*. 1906.
- LYMAN, H. M. *Hawaiian Yesterdays: Chapters from a Boy's Life in the Islands in the Early Days*. 1913.
- MARCHAND, ETIENNE. *A Voyage Round the World, 1790-92*. 2 v., tr. from the French. 1801.
- MATHER, MRS. HELEN. *One Summer in Hawaii*. 1891.
- MATHISON, G. F. *Narrative of a Visit to Brazil, Chile, Peru, and the Sandwich Islands, during the Years 1821 and 1822*. 1825.
- MEARES, J. *Voyage made in the Years 1788 and 1789 from China to the Northwest Coast of America*. 1790.
- MORTIMER, LIEUT. G. *Observations and Remarks made during a Voyage to the . . . Sandwich Islands in the Brig "Mercury."* 1791.
- MUSICK, J. R. *Hawaii: Our New Possessions*. 1898.
- NEWELL, F. H. *Hawaii, Its Natural Resources and Opportunities for Home-making*. 1909.
- OLIVARES, JOSÉ DE. *Our Islands and Their People*. 1899.
- OLMSTEAD, FR. A. *Incidents of a Whaling Voyage*. 1841.
- OWEN, A. *Story of Hawaii*. 1898.
- PALMER, J. A. *Memories of Hawaii and Hawaiian Correspondence*. 1894.
- PALMER, J. A. *Again in Hawaii*. 1895.
- PAULDING, HIRAM. *Journal of a Cruise of the U. S. Schooner "Dolphin" among the Islands of the Pacific Ocean, etc.* 1831.
- PERKINS, E. T. *Na Motu, or Reef Rovings in the South Seas*. 1854.
- PORTLOCK, CAPT. N. *Voyage Round the World, but more particularly to the North West Coast of America, Performed in 1785-88*. 1789.
- POTTER, H. C. *East of To-day and To-morrow*. 1902.



- QUINLAN, MAY. *Damien of Molokai*. 1909.
- READ, G. C., COMMODORE. *The Flag-ship, or a Voyage Around the World in the U. S. S. "Columbia."* 2 v. 1840.
- REPORTS OF THE AGRICULTURAL EXPERIMENT STATION, HONOLULU.
- REPORTS OF THE BOARD OF COMMISSIONERS ON AGRICULTURE AND FORESTRY, HONOLULU.
- REPORTS OF THE GOVERNOR OF HAWAII.
- REPORTS OF THE HAWAII PROMOTION COMMITTEE, HONOLULU.
- REPORTS OF THE HAWAIIAN SUGAR PLANTERS' EXPERIMENTAL STATION, HONOLULU.
- REPORTS OF THE HONOLULU CHAMBER OF COMMERCE.
- RODGERS, C. T. *Education in the Hawaiian Islands*. 1897.
- SANDERS, E. *Remarks on the "Tour" by the Missionaries Ellis and others in 1823*. 1848.
- SIMPSON, A. *The Sandwich Islands*. 1843.
- SPARKS, J. *Memoirs of the Life and Travels of John Ledyard, from His Journals and Correspondence*. 1820.
- STEWART, C. S. *Private Journal of a Voyage to the Pacific Ocean and Residence in the Sandwich Islands, 1822-25*. Introduction and notes by William Ellis. 1839.
- STEWART, G. S. *A Visit to the South Seas in the U. S. S. "Vincennes" during the Years 1829 to 1830*. 2 v. 1831.
- TAYLOR, C. M. *Vacation Days in Hawaii and Japan*. 1898.
- THRUM, T. G. *Hawaiian Folk Tales*. 1913.
- THRUM, T. G. *Stories of the Menehunes [Hawaiian "Brownies"]*. 1913.
- THURSTON, L. A. *Labor Situation in Hawaii*. 1906.
- TODD, M. *Corona and Coronet*. 1898.
- TOWNSEND, J. K. *Narrative of a Journey Across the Rocky Mountains, and a Visit to the Sandwich Islands, etc.* [1834-35]. 1839.
- TURNBULL, J. *Voyage Round the World in 1800-04*. 3 v. 1805.
- TWOMBLY, A. S. *Hawaii and Its People*. 1899.
- VANCOUVER, CAPT. G. *A Voyage of Discovery to the North Pacific and Round the World*. 3 v. 1798.
- VIVIAN, T. J., AND SMITH, R. R. *Everything about our New Possessions*. 1899.
- WADE, M. H. *Our Little Hawaiian Cousin*. 1902.
- WALKER, F. D. *Log of the Kaalokai*. 1909.

- WASHBURN, I. *The Sandwich Islands [and their Annexation by the United States] Speech, January 4, 1854.* Congressional Record. 1854.
- WHITE, T. *Our New Possessions.* 1898.
- WHITNEY, C. *Hawaiian America.* 1899.
- WHITNEY, H. M. *The Hawaiian Guidebook.* 1875.
- WILCOX, E. *Sailing Sunny Seas.* 1909.
- WILDER, G. P. *Fruits of the Hawaiian Islands.* 3 v. 1907.
- WILKES, C., COMMODORE. *Narrative of the U. S. Exploring Expedition, 1838-42.* 5 v. 1845.
- YOUNG, L. *The "Boston" at Hawaii.* 1898.
- YOUNG, L. *The Real Hawaii.* 1899.

# INDEX



# INDEX

- ACTION OF NOBLES, Kamehameha II's death, 37
- Agricultural capacity, 194
- Agriculture, native, 188, 310
- Akea*, region of darkness, 150
- "All Red Route," 103
- Allusions to strange countries in folklore, 141
- Alum, 205
- Amusements, fondness for, 142
- Ancestry, by place-names, 266
- Ancient religion, 66
- Annexation, Paulet's repudiated, 43; by U. S., 9, 95; opinions about, 96
- Apprehension of American statesmen, 103
- Approach to islands, 163
- Aptitude in book-learning, 139
- Arborescent flora, 165
- Assistance, to Christian propaganda, 48; to settlers, 308
- Attack upon Hawaii, possible, 301
- Attendance at school compulsory, 113
- BANANAS, 190
- Beaches, 279
- Becerra, Diego de, navigator, 10
- Beetles, 185
- Benefit to U. S., 109
- Bill of Rights, 42
- Bird Island, 134
- Birds, 180
- Birth, rites, 143
- Blount, J. H., report, 92
- Bonded indebtedness, 114
- Boston*, episode, 92
- Botanist, work for, 175
- Boxing, 273
- British views upon annexation, 101
- Bubonic plague, 119
- CANADIANS' dissatisfaction with annexation, 104
- Canoes, ancient, 6
- Cattle, horned, 178
- "Centaur of Hawaii," 151
- Ceremonies at Kamehameha II's funeral, 38
- Cession, of building sites to British Government, 40; of Kingdom to Great Britain, alleged, 40; of Pearl Harbour, 45
- Chiefs' deportment, 60
- Chinese, 214; name for Hawaii, 167; merchants, 216; native wives of, 217; culture, influence of, 220; labourers, 220, now excluded, 221, number decreasing, 222; tradesmen, 223; as house-servants, 223
- Christian missionaries, 29; their increasing importance, 37
- Christianity, interest in, 30
- Church of England, 105
- "Church Parade," 291
- Citizenship, 73
- Clerke, Capt., pacifies natives, 19

- Cleveland, Pres., prevents annexation, 92  
 Clubs, 286  
 Coastwise trade, U. S., 116  
 Coffee, 198  
 College of Hawaii, 114  
 Colonisation, success, 120  
 Comfort in visiting volcanoes, 243  
 Common people, former condition, 60  
 Communities of white settlers, 309  
 Composition of first American mission, 50  
 Compulsory education, 112  
 Condition prior to Cook's visit, 20  
 Congressional delegate, 99  
 Constitution, 43  
 Cook, Capt., on native agriculture, 189  
 Cook's death, 14; cause of, 15; Hawaiian account, 16; influence in America and Europe, 29; treatment of remains, 17; his vanity, 15  
 Cook's men, fanciful description of, 156  
 "Coral Islands," Hawaii, 12  
 Cotton, 195, 199  
 Counties, 111  
 Creation myths, 68  
  
 DAMIEN, Father, 130  
 Dams, ceremonies at building, 210  
 Dances, 272  
 Death, rites, 143  
 Deer, not indigenous, 185  
 Defence of islands, 293  
 Degeneracy, 85  
 Deities, 69  
 Despotism, ancient, 59  
 Destruction of idols, 53  
 Destructive insects, 183  
 Detached rocks, 134  
 Diamond Head, 132  
 Dicotyledons, 165  
 Domestic trade, 309  
 Doubtful morality, 142  
 Dress, 63  
 Dwellings, 142  
  
 EARLIEST European visitors, 10, 12  
 Education, of king and royal family, 39; rapid, 58; present, 109  
 Effect of European civilisation, 136  
 Efforts, of ancient rulers to keep peace, 21; to change laws, 39  
 Emma, Queen, her opposition to Kalakaua, 45; personality, 87, 89  
 Emotional character, 139  
 English missionaries, 57  
 Ethnical affinities, 136  
 Etymology of geographical names, 267  
 Exotic plants, 174  
 Expense of public instruction, 111, 113  
 Exports and imports, 116  
  
 FAILURE of U. S. gov't. to provide for Queen Liliuokalani, 107  
 Farming, water important, 109  
 Fauna, indigenous, 176  
 Feast, in native style, 291  
 Feather cloaks and caps, 64, 65, 146  
 Fee-simple, 74  
 Ferns, 172  
 Feudalism, 61  
 Feudal tenure, 21  
 Fibre plants, 171

- Fighting sharks, 275  
 "Fire-bird," 182  
 First human beings, 5  
 Fishes, numerous, 176, 184  
 Fishing, 186  
 Five volcanoes of Hawaii Island, 241  
 Flora, native, 164  
 Flowers, 173  
 Foot-races, 274  
 Foreigners' effort to defeat monarchy, 41  
 Foreign labourers, introduction, 44  
 Fornander, A., on Hawaiian language, 263  
 Franchise, political, 109  
 Fraternal orders, 285  
 Fruit-bearing trees, scarce, 169  
 Fruits, 193  
 Funeral of a chief, 144
- GAETANO, Juan, navigator, 10  
 Games, 274  
 General laws of U. S. applicable, 73  
 Germany, as a possible assailant, 302  
 Golf, 280  
 Great Britain, as a possible assailant, 301  
 Grijalva, Hernando de, navigator, 10  
 Gypsum, 205
- HALEAKALA, mountain, 247  
 Haupa ("Hawaii's Troy"), fall of, 161  
 Hawaii, not well known 1; proper native name, 3; earliest history, 4; settled by Tahitans, 6; known to Spaniards in 16th century, 9; and New England whalers, 15; first visit to, 121; the great island, 126, landing on, 127, its fascination for Chinese, 128; possibilities, 307  
 Hawaiian, words, pronunciation and transliteration, 3; ideas of creation, 5; tradition of flood, 8, of commanding sun to stand still, 8; analogue of "Joseph" story, 153; language, speculation as to derivation, 264  
 Hawaiians, after Cook's death, 18; disposition, 62; fears, 82; fitness to become citizens, 97; public education, 113; stature, 137; deportment of upper classes, 138; speculation as to origin, 140; love of flowers, 173; not Aryan, 265  
 "Helen of Hawaii," 157  
 Hesitation of king in permitting missionaries to teach, 55  
 High-priest Hewahewa, 53  
 High schools, 111  
 Homes of missionaries, 56  
 Homesteads, 117, 311; methods of acquiring, 312  
 Honolulu, 131; during old festival, 124  
 Horses, 178  
 Hospitality, 142, 285  
 Hotels, 285  
 Human sacrifice, 67
- ILLITERACY, small percentage, 115  
 Impetus to missionary movement, 49  
 Imports and exports, 116  
 Improbability of Japanese attack, 304

- Indebtedness, bonded, 114  
 Independence recognised, 43  
 Indications of change, 40  
 Industries, 195  
 Influence of foreigners, 41, 83  
 Ingenuous savages, 137  
 Inhabited land, 74  
 Instability of native rule, 81  
 Intellectuality, 139  
 Internal discord, 82  
 Internal history prior to foreign intercourse, 22  
 Irrigating system, old, 211  
 Irrigation, rights, 75; ditches, 209  
 Isolation, 177
- JAPAN**, population per sq. ml., 277;  
 as a possible assailant, 302; and  
 the Panama Canal, 303  
 Japan's influence, 78; upon feudal-  
 ism, 80  
 Japanese, in public schools, 114;  
 slow in coming to Hawaii, reason  
 for leaving home, 227; on sugar  
 plantations, 228; increase in  
 numbers, 229; women in terri-  
 tory, 230; who may become  
 citizens, 231; increase of political  
 influence, 232; citizens by elec-  
 tion, 232; nationalism, 234;  
 classes in Hawaii, 235; mer-  
 chants 236; as house-servants,  
 237
- KAHOOLAWE ISLAND**, 129  
 Kaiwai Channel, 131  
 Kalakaua, election and death, 45,  
 88; jealousy of foreigners, 90;  
 opium monopoly, 100  
*Kalo*, taro, 170; cultivation, 190
- Kamehameha I, achieves suprem-  
 acy, 27; birthplace, 128; *mamo*,  
 cloak, 146; venture in sandal-  
 wood export, 215  
 Kamehameha II, visits England,  
 30; purpose, 32; disposition, 33;  
 reception and entertainment in  
 England, 34; death, 35; body  
 returned to Hawaii, 36; char-  
 acter, 36; action of nobles, 37  
 Kamehameha III, succession, 38  
 Kamehameha IV, general progress  
 during his reign, 44  
 "Kamehameha Line," 89  
*Kane*, mythical sea, 157  
 Kaolin, 206  
*Kapu*, taboo explained, 24; vari-  
 ous, 24; common right, 25;  
 religious motive, 26; power,  
 26, 36  
 Kauai Island, 133  
 Kilauea, volcano, 241, 244  
 Kona districts, 128
- LANAI ISLAND**, 129  
 Land laws amended, 43  
 Land-shells, 185  
 Land tenure after annexation, 71  
 Language, transliteration, 3; af-  
 finity, 260, 262; speech of nobles,  
 263  
 Large trees, 172  
 Lava rock, 204  
 Lawlessness in Pacific Ocean, 47  
 Laws to effect annexation, 108  
 Laxity in marital relations, 23  
 Leases of government land, 76  
*Leis*, wreaths and garlands, 174  
 Leper settlement, 130  
 Leprosy in literature, 131



- Liliuokalani, Queen, 46; her autocracy, 91  
 Literature, its beginning, 250; example, 250; characteristics, 253; by foreigners, 254; social, 255; by natives, 256; descriptive and ethnological, 257; leprosy as a topic, 257; sad tone, 258  
 Lord's Prayer in Hawaiian, 252  
 "Lost Tribes of Israel," 8  
 Lunch hour at clubs, 287  
 MALAYO-POLYNESIAN language, 260  
*Mamo*, bird, 181  
 Manila hemp, 200  
 Marketing bureau, 118  
 Marriage, customs amongst Chinese, 29; Hawaiian women and Chinese, 218  
 Maui Island, 128  
 Mauna Hualalai, 241  
 Mauna Kaala, 131  
 Mauna Kea, 239; earliest ascent by Europeans, 243  
 Mauna Loa, 239; its summit crater, 245  
 Metallic elements, 203  
 Military, Dep't. of U. S. Army, 294; strength, 294; equipment, 295; hospital statistics, 296  
*Milu*, region of darkness, 150  
 Minerals, practically none, 202  
 Misapprehension of social conditions, 50, 54  
 Molokai Island, 129  
 Mongoose, 178  
 Monopolies, effort to curb, 76  
 Monroe Doctrine, 105  
 Montagu, John, 4th Earl of Sandwich, 2  
 Moonlight surf party, 289  
 Mosquito, not indigenous, 182; campaign against, 119  
 Movement adverse to royalty, 91  
 Mulberry, *wauti*, 170  
 Music, 270  
 NATIONAL GUARD, 297  
 Naturalised Chinese, 216  
 Naval base, 298  
 Newspapers, 251  
 Niihau Island, 133  
 Nuuanu Valley, 132  
 OAHU ISLAND, 131; hills, 248; only island garrisoned, 297  
 Opposition, to annexation, 100; to monopolistic estates, 108  
 PALI, 102  
 Parties, political and social, 92  
 Passenger traffic, 117  
 Paulet's annexation repudiated, 43  
 Pearl Harbour, 45, 131, 299  
 Pélé, goddess of volcanoes, 151  
 "Perpetual Life," spring of, 7  
 Pests introduced by foreigners, 184  
 Pineapples, 197  
*Po*, hades, 149  
*Poi*, 190  
 Politics, 98  
 Polo, 281  
 Polynesian a primitive language, 268  
 Polynesians, migration legends, 269  
 Population, reason for paucity, 77, 84  
 Position of Hawaii as to Great Britain, 102  
 Preference in marriage, 86

- Preponderance of American influence, 107  
 Priests aided in feudal oppression, 23  
 Primeval forests, 169  
 Private properties, 75  
 Problems for agriculturalists, 192  
 Progress of missionary efforts, 52, 56, 57  
 Pronunciation, 3  
 Prophecy avoided, 1  
 Prosperity, 115  
 Protection by Great Britain, 83  
 Protestant missionaries, 41  
 Public lands, reservation of, 72  
 Public Library, 115  
 "Punch Bowl," 132  
 Pure Hawaiians, 135  
  
 RAILWAY, development, 118; on Oahu Island, 132  
 Rainfall, 282  
 Ravages by animals, 169  
 Reason, for name, "Sandwich Islands," 2; for small area of cultivated land, 77  
 Reciprocity treaty with U. S., 45  
 Regency during Kamehameha II's absence, 33  
 Reigns of prehistoric monarchs, 79  
 Religion, ancient, 66  
 Religious, notions, 69; societies of New England, 48  
 Republic of Hawaii, 93  
 Rice, 196  
 Rock hieroglyphics, 250  
 Royalty friendly to missionaries, 53  
 Rubber, 197  
  
 SACRED birds, 66  
 Salt, 205  
 Sandalwood, 168  
 "Sandalwood Islands," reason for name, 2  
 Sanitation, 119  
 Schools, enrolment, 110; teachers and pupils, 114  
 Scramble of foreigners to control, 24  
 Sea-bathing, 276  
 Search for "Spring of Perpetual life," 7  
 Secrets of medicinal plants, 154  
 Seismologists' opinions, 125  
 Sisal (*henequen*), 197  
 Skink, 179  
 Slings, 146  
 Social, conditions a century ago, 135; life in summer, 283; functions, 288  
 Soil cultivation, 192  
 Soils 188, 191  
 Soul, after death, 149; of nobles, 151  
 "South Sea Islands," 136  
 Spaniards, their secretiveness, 9  
 Spanish chart of islands, old, 12  
 Speculation as to origin of Hawaiians, 140  
 Spencer, Herbert, on Hawaiian language, 261  
 Sports, fondness for, 271  
 "Spring of Perpetual Life," 7  
 Story-tellers, 61  
 Succession to crown, 23  
 Sugar-cane, 196  
 Surf-board riding, 278  
 Surf-canoeing, 277  
 Surplus revenue, 116

- Swimmers, 63  
 Swimming and surf-bathing, 275  
  
 TABOO (*kapu*), explained, 24  
 Temperature records, 282  
 Territorial form of government, 72  
 Territory, organisation, 97  
*Thaddeus*, brig, sails from Boston, 49; arrives at Hawaii, 51  
 Theatres, 289  
 Thieving propensities, 63  
 Three important indigenous plants, 170  
*Ti*, plant, 171, 187  
 Time to visit Hawaii, 282  
 Tobacco, 199  
 Translation of religious books, 94  
 Transliteration of Hawaiian words, 3, 250  
 Treaty of peace, ancient, 148  
 Trees, useful, 166, 167  
 Tropical character of timber, 166  
  
 UNIQUE FLORA, 164  
 Useful metalliferous substances, 204  
  
 VANCOUVER, GEORGE, with Cook, 19; returns, 30; kindly efforts, 81  
  
 Vegetables, 194  
 Vicissitudes of Hawaiian government, 28  
 Village communities, 59  
 Volcanoes, visiting them, 240  
 Voyages to westward, 157  
  
 WAIALEALE, mountain, 248  
 Waikiki Beach, 132, 276  
 Wallace, A. R., on mammalia, 179, 187  
 War-canoes, 147  
 Wardrobe for visitors, 284  
 Warriors, skilful, 145  
 Water, importance of, 207; careful supervision of, 212  
 "Water of Enduring Life," mythical spring, 6  
 Water-rights, 208; great importance, 213  
 Weapons, 144  
 Wilkes, Capt., on succession to crown, 26; interviews with Kamehameha III, 42  
  
 YOUNG MEN'S CHRISTIAN ASSOCIATION, 287



152

**THE UNIVERSITY OF MICHIGAN  
GRADUATE LIBRARY**

**DATE DUE**

<p><del>DEC 20 1976</del></p> <p>MAR 2 1976</p> <p>APR 14 1980</p> <p>DEC 20 1980</p> <p>DEC 27 1983</p>		
--	--	--

UNIVERSITY OF MICHIGAN



3 9015 01287 9527

**DO NOT REMOVE  
OR  
MUTILATE CARD**

